

Spiritualist - Abraham Lincoln

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Religious Contacts

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Abraham Lincoln and Religion

Spiritualist

Abraham Lincoln

Excerpts from newspapers and other
sources

From the files of the
Lincoln Financial Foundation Collection

THE
EMANCIPATION PROCLAMATION



HOW, AND BY WHOM, IT WAS
GIVEN TO

ABRAHAM LINCOLN

IN 1861.

Price, 25 Cents.

by Col. Simon P. Kase

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*Clairvoyant warns of
conspiracy*

The Abraham Lincoln Papers at the Library of Congress

**Anonymous. "G.A. A Wide Awake" to Abraham Lincoln, December 11, 1860
(Clairvoyant warned him of a conspiracy to assassinate Lincoln)**

IMAGES

**Abraham Lincoln Papers at the Library of Congress. Transcribed and Annotated by
the Lincoln Studies Center, Knox College. Galesburg, Illinois.**

From Anonymous. "G. A. A Wide Awake" to Abraham Lincoln, December 11, 1860

Cleveland, Dec. 11th 1860

Your Excellency!

I as a good Republican, I deem it my duty, to communicate the following facts:

In the dwelling in which I reside, a Young Girl lives, who is a singular rare phenomena. She is a Sonalmbulist, a Clairvoyant (not a Spiritualist), in a very highly developed State.

Last evening she requested my presence, I found her in a trance. She communicated to me the following circumstances and requested me, to warn Your Excellency.

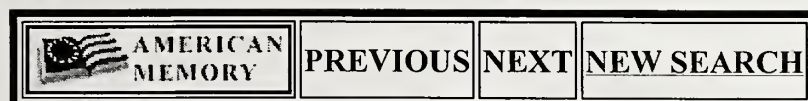
"That a conspiracy existed, to murder Your Excellency -- that it was resolved to employ poison, to effect your death, and if no other opportunity presented itself, to bribe your domestics, to consummate the deed. And that your arrival at Washington was the period of time, agreed upon. She counsel complete secrecy and circumspection, and begs your Excellency, that You should on feeling the slightest indisposition, drink hot milk in Large quantities -- in order to frustrate the diabolical plot."

The undersigned is no Spiritualist, but is free from any similar prejudice; but knows the absolute verity of many events foretold by this Sonambule, -- and therefore in interest of Your Excellency, of the country and of the Republican party, implores Your Excellency, not to disregard this Admonition.

Clev.

Your p. y.

G. A. a Wide Awake



Spirit
Predictions
① Loss @ Bull Run
② Destruction in DC
③ Danger for AL & Gen. Scott



The Abraham Lincoln Papers at the Library of Congress

J. S. Hastings to Abraham Lincoln, August 9, 1861 (Spiritualism)

IMAGES

**Abraham Lincoln Papers at the Library of Congress. Transcribed and Annotated
by the Lincoln Studies Center, Knox College. Galesburg, Illinois.**

From J. S. Hastings to Abraham Lincoln, August 9, 1861

Boston Augt 9/61

Sir

I feel that some further explanations are called for touching my dispatch and letter to Mr Smith and my dispatch to yourself

I have been for three years an undoubting believer in Spirit Communion-- I have a numerous family of Children, Wives, Brothers & Sisters, and many friends in Spirit life, with whom I have been directly or indirectly in almost daily communion-- Therefore Spirit Communion is as much a truth with me, as the events of my daily life -- so much I deem it proper to say to justify the communication referred to.

The Gentleman through whom I received the messages is not one that I frequently visit, and my presence at his house, was I presume entirely accidental-- He soon related to me his distress of mind from Thursday to Saturday preceding the battle of Bull Run on Sunday, telling every one of the dire calamity that was near at hand, that would make the northern heart sad -- that the federal forces would be beaten, and visions were presented to him of sheep fleeing in all directions to represent the federal army-- Those that listened endeavored to persuade him that he was deluded, which only made him more positive.

He then told me that he had felt a like distress all day -- that the night [prevision?] he had seen large buildings blown up in the capitol, and their inmates buried within them, that he then felt such a pressure upon the brain as to be scarcely able to speak -- threw himself upon the sofa & was silent for some minutes, only saying that he saw a large black dense cloud hanging over Washington City -- then he sat upright in a trance state, and I was addressed in a full clear voice of unmistakeable power -- that my presence was not accidental, but that I was brought there to receive a communication of the highest importance -- that the vision of the seer had not been given shown him without a purpose -- that a still direr calamity was impending over the nation -- that the lives of the President and Genl Scott were in eminent danger -- that a plot had been long maturing and was nearly ready for execution to blow up the buildings in the night -- that the President was surrounded with traitors in disguise -- that he had no conception of the deep villany of the leading seceders, and that the destruction of Washington was determined upon and ~~with them and~~ in their minds was an accomplished fact-- I hardly knew the precise meaning of these words and ask'd an explanation -- was answerd --

that the plot was so thoroughly maturd that they had no doubt of their ability to put it in execution at their pleasure or when preparad to follow it up by an attack on Washington, which might be in three or four days unless counteracted by extreme vigilences and I was commanded in the name of God and humanity to write forthwith and put you on your guard-- When I told the speaker that it was too late to send a letter by the afternoon or evening mail -- but that I could first send a telegram I was directed to do so as soon as possible--

When the controuling Spirit had ceasd speaking the seer was controuled by one purporting to be my son -- in life a Presbyterian Clergyman, and whose identity I did not doubt-- He too told me that I had been brought there from my known faith in the truth of Spirit Communion, and my fearlessness in acting under its influence-- He also said that the traitors about you were under the influence of demons -- once in the form, and that their power for evil was past our comprehension -- that all the higher spirits could do was to give you timely warning--

Such Sir, is the substance, and mostly in their precise languages of the communications I receivd-- I could not with my views hesitate to act, and I am fully preparad to abide the consequences for good or evil-- The whole may have been a personation for mischief, still I could not do otherwise than I did.

The Gentlman through whom I receivd the messages is G. M. Laren a Scotchman by ~~by~~ birth and is well known as having the gift of "second sight" from infancy, and has always borne a high character for integrity and truthfulness.

I am Sir respectfully Yr Obt St

J S Hastings

PS I sent the message & letter to my friend Mr Smith Secetary of the interior thinking they would be more certain to reach you with less delay.



God speaking through a
medium - tells AL
to visit medium at
416 Pennsylvania Ave.



The Abraham Lincoln Papers at the Library of Congress

Lydia Smith to Abraham Lincoln, October 4, 1862 (Advice from a spiritual medium)

IMAGES

Abraham Lincoln Papers at the Library of Congress. Transcribed and Annotated by the Lincoln Studies Center, Knox College. Galesburg, Illinois.

From Lydia Smith to Abraham Lincoln, October 4, 1862

Washington Oct 4 1862

Abram Lincoln

I am your Heavenly

Father and the God of all Nations

and the same love and interest for

the North as for the South and the

same for the South as for the North

I am not partial and have no respect of persons but desire the happiness of all my people wherever they be And will deal to that effect with them all I am the cause for the disruption between the North and the South for the sole purpose of breaking up the Kingdom divided against itself that an everlasting Kingdom may be built up with such a Basis such a foundation laid that there will be no need of its overthrow the old world is dying out whilst the New ~~is~~ is being born the new Era is commenced the Era of righteousness and I am the cause of all this my will is being done daily with man because I know what is for the future good of all my people much better than they know and therefore whatever is occurring with you all is tending to a higher holier state when one man will not have a wish to trample upon their fellow man No it is time already that this Devilish power should be broken up forever and a better spirit to guide the earth inhabitants one that will be willing that all shall share equal in the bounties that I have placed within and without the globe that you dwell upon A horrible state of affairs has mans selfish nature brought about the Devil himself has had the control of affairs altogether to long And I the Father of the Universe the Creator of all things will hasten to unfold a better way that all that will follow shall reap a reward of so doing What is this better way you may enquire and I can readily explain to you that the best and only way for ~~me~~ you to do under the existing state of things is to call together your mighty men the head officers and consider this whole thing whether there is not much blame on both sides of the question whether you have not about as much evil in your system of things at the North as my people have at the South I wish you to

weigh these things and see if there is not an equal ballance the Devil has taught man that their neighbor was doing forever wrong and he was himself ~~was~~ doing right and this comparatively speaking is the great cause of disharmony over the earth sphere the Devil has controled affairs long enough And now I choose to take the affairs into my own hands and keep and conduct them in such a manner that I can deal out exact justice to all people that each one may have a home of their own an not one subject to being turned out doors because it is impossible for to pay rent whilst the landlords require such an unjust amount for there tenements also I wish to so regulate society that poor females will not have too subject themselves to the brutal passions of evil minded men for their living Oh what a pitiful condition my people are in What a distracted excited most horrible situation has this monstrous Devil that was bred among the first born of the planet brought them two Oh my mercy my love for them has brought me to their rescue And as many as will hear my voice and hearken to me through this first born of this age will be saved from further destruction destruction of both soul and body take heed now whilst an opportunity is placed before you I am the God of Gods the Lord of Lords

And my instrument the Messenger of Peace the Christ of this day is in the City stopping at Mrs Fitzgeralds 476 Pennsylvania Avenue

Now Abram Lincoln I want you to call together 6 of your best men in the Army on the first day possible certainly as soon as Saturday and if impossible that day be sure and do so Monday next at 10 forenoon I want you to have this Medium present and I will tell you & the 6 beside yourself just what to do that will speedily terminate this Devilish war now existing in your midst Now do as I tell you or if not you will have to suffer the consequences of not Hearing to me ... given through Lydia Smith the Medium for Jesus Christ and the Father God

Hearken to me all ye ends of the earth That I may give ~~all~~ you the immortal birth That you may reap a rich future reward By serving me the sovereign Lord

Lydia Smith Medium which I give through to all that will hear can be found at Mrs Fitzgeralds boarding house 476 Pennsylvania Avenue





*Joshua
Speed / Netty
Annals*

The Abraham Lincoln Papers at the Library of Congress

Joshua F. Speed to Abraham Lincoln, October 26, 1863 (Introduces two mediums)

IMAGES

Abraham Lincoln Papers at the Library of Congress. Transcribed and Annotated by the Lincoln Studies Center, Knox College. Galesburg, Illinois.

From Joshua F. Speed to Abraham Lincoln, October 26, 1863

Washington 26 Octo 63

Dear Sir

My very good friend Mrs Cosby and Miss Netty Colburn her friend desire an interview with you

It will I am sure be some relief from the tedious round of office seekers to see two such agreeable ladies-

They are both mediums * & believers in the spirits -- and are I am quite sure very choice spirits themselves

Your friend

J. F. Speed

* Mrs Cosby says she is not a medium though I am quite sure she is or should be--





The Abraham Lincoln Papers at the Library of Congress

Series 1. General Correspondence. 1833-1916.

Joshua F. Speed to Abraham Lincoln, October 26, 1863 (Introduces two mediums) - [Transcription](#)

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The Abraham Lincoln Papers at the Library of Congress

John W. Edmonds to Abraham Lincoln, June 1, 1863 (Sends books)

IMAGES

Abraham Lincoln Papers at the Library of Congress. Transcribed and Annotated by the Lincoln Studies Center, Knox College. Galesburg, Illinois.

From John W. Edmonds to Abraham Lincoln, June 1, 1863

New York June 1. 1863

Mr President

When in 1854 I made a tour thro' the West I became well convinced that the Anti Slavery sentiment would yet control the election of President. I somewhat expected that result when Mr Buchanan was chosen & I hailed with gladness the result four years afterwards

Amid my consideration of that subject I was assured, from a source which I had learned to put a good deal of confidence in, that we should have a Spiritualist as a President.

When that would be I was not told.

Keeping that in view, I have heard & read in various ways, without surprize that you, Sir, are so far interested in the subject, as to have entered upon its investigation.

I need not express to you my congratulations on the event. You will find your compensation as you "march along" & surely no man more justly deserves the consolation it can bring, for no man was ever placed in a more trying & responsible position than that in which you have been placed.

I am bound to contribute my aid, if any is in my power.

When I began my investigations 12 years, ago I had no aid from instructed & intelligent minds. I had to grope my way, amid darkness & folly & would have been glad indeed if I had had any one to enlighten me & save me both doubt & anxiety.

And now, am I wrong in proffering to you my assistance, in seeking to bring to you, the help I so much needed, in speaking the encouragement which would then have been so grateful to me?

Prompted by this feeling alone I take the liberty herewith of sending to you two Books & shall rejoice indeed if they can be of any service to you.¹

[Note 1 Edmonds had written numerous books and pamphlets on the subject of spiritualism, including *Spiritualism*(1853) and *The Sacred Circle*(1855).]

But I cannot perform this task without saying to you; God bless & prosper you! for you have carried this people a wonderful way in their upward progress, far beyond what any one had a right to expect from you & you will lay the foundations for a glorious future for our country & for freedom.

You & I may not remain on earth long enough to behold the full result of what you have begun, but we & all mankind will in the future behold it and rejoice.

I am with great respect

& in sincerest sympathy

Your friend

J W Edmonds





The Abraham Lincoln Papers at the Library of Congress

Edwin D. Morgan to Abraham Lincoln, January 16, 1864 (Books of John W. Edmonds)

IMAGES

Abraham Lincoln Papers at the Library of Congress. Transcribed and Annotated by the Lincoln Studies Center, Knox College. Galesburg, Illinois.

From Edwin D. Morgan to Abraham Lincoln, January 16, 1864

Senate Chamber

January 16. 1864.

Dear President.

Please read the letter of Judge Edmonds and return it to me that I may tell him you will accept of his Books.¹

[Note 1 Lincoln wrote Morgan on January 16 and gratefully acknowledged receipt of the books from John W. Edmonds. See *Collected Works*, VII, 133.]

Cordially & Truly

Yours

E. D. Morgan



Collected Works of Abraham Lincoln

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[Home](#)[Search](#)[Help](#)[↑](#) [Return to search results](#)**Lincoln, Abraham, 1809-1865.: Collected Works of Abraham Lincoln. Volume 7.**[table of contents](#) | [view text](#) | [add to bookbag](#)**To Edwin D. Morgan ^[1]**[previous section](#) | [next section](#)

Will Senator Morgan please present my compliments to Judge Edmonds, & say to him the books will be gratefully accepted by me.

Jan. 16. 1864. A LINCOLN

Annotation

[1] ALS-F, The Collector, December, 1951, p. 236. Senator Morgan wrote on January 16, 1864, "Please read the letter of Judge Edmonds and return it to me that I may tell him you will accept of his Books." (DLC-RTL). No indication is given of the titles of the books, but Judge John W. Edmonds published *An Address to His Law Students* . . . , New York, 1864, and *Spiritualism* (with George T. Dexter), New York, 1854.



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*Warn of AL death
by Joseph*



The Abraham Lincoln Papers at the Library of Congress

Anonymous. "Joseph" to Abraham Lincoln, January 4, 1864 (Warns that Lincoln will be dead within six months)

IMAGES

Abraham Lincoln Papers at the Library of Congress. Transcribed and Annotated by the Lincoln Studies Center, Knox College. Galesburg, Illinois.

From Anonymous. "Joseph" to Abraham Lincoln [With Endorsement by Lincoln]¹, January 4, 1864

[Note 1 Whether the following is a warning, a threat, or a prophecy is not readily apparent.]

New York

Jan 4th/64

Abm Lincoln President,

The same who warned you of a conspiracy, Novr 18th 1862. is now compelled to inform you, that, "Your days are numbered", you have been weighed in the balance & found wanting.-- You shall be a dead man in six months from date Dec. 31st 1863.

Thus saith the good Spirit.

Joseph.

[Endorsed on Envelope by Lincoln:]

Joseph.







- Congrats on reelection
- please reply to this & other letters
- the medium is honest

The Abraham Lincoln Papers at the Library of Congress

R. A. Beck to Abraham Lincoln, November-December 1864 (Transmits message from spirit of Edward D. Baker)

IMAGES

Abraham Lincoln Papers at the Library of Congress. Transcribed and Annotated by the Lincoln Studies Center, Knox College. Galesburg, Illinois.

From R. A. Beck to Abraham Lincoln, November - December, 1864

New York Nov 30th 1864

No 1 Seventh St Cor 3d Avenue

Dear Sir

You will I hope except this communication as it comes to me from the Spirit of Col. Baker¹ -- and I trust you may realize the truth of the same as I do

[Note 1 Edward D. Baker]

I am most respectfully

R. A. Beck

My much loved and dear friend I congratulate you in this reelection of yours-- It shows you the people of these United States respect your Administration -- And that you have by your conduct confirmed and Established their confidence in you -- And brought about you a power of influence -- Which shall sustain you through the period for which you are relected-- The people will sustain you-- God will sustain you-- While your motives are pure and the spirits of the just -- will hover around you and impress you for the right-- Yes we saw you and witnessed your mind during the mighty struggle of the last political campaign-- Your mind was calm and serene-- You did not wish or pray that you might be relected-- No but your heart went out in humble submission and said -- not my will -- but thine be done -- O Lord-- And in answer to that petition -- the hearts of the people -- both civil and military have been impressed in your favor-- Yes you shall and will be directed by the Almighty ruler of all events-- Yes you will be permitted to see this national conflict end in a triumphant victory -- with freedom and liberty and our banner will yet wave in Justice with Mercy-- "O my Dear Dear friend" all all will be well

Yes the armies are loyal -- you have no traitor at their head -- as when you had McClellan there "No thank God"-- Their Leaders shout victory and their armies respond Amen -- go on with your determination -- and we will direct you as we have done for we do impress you-- Yes and your

victories will sucseed one after the other

We have had great victories -- but the greatest of all is the realection of yourself-- This my dear friend will show to the world at large that this country shall be a Beacon light to all-- "Yes thank God" for this great and powerfull victory-- It speaks volumes for the nation and shows our victories shall and will conquer all our enemies-- We shall soon be a tryumphant people-- Tho we have many traitors in our midst -- but they now begin to hide their heads -- and will seek refuge under the Stars and Stripes -- but Justice will find them out-- "Yes dear friend yes" our Army and Navy are doing a mighty work under the direction of true and loyal leaders-- You look now upon the Army and Navy and your heart leaps for Joy at the victories gained-- While your heart leaps and your eyes overflow with gratitude your lips thank God thank God for all his mercies-- I must conclude

And now my dear friend I have a request to make of you-- It is this-- I want you to do us justice -- by answering this and and the receipt of the communication dated as follows March 23d 1862 November 14th 1862 November 29th 1864-- I find the medium is honest and I want she should have the proof of the truthfulness of the spirits who have communicated through her to you-- She being at the time in an uncontious state-- I hope you will favor me by complying with this request-- I know you will you are so kind

I am your sincere and constant friend

Baker

Dear Sir

The greater part of this communication was written at the time of its date -- but was not finished untill day before yesterday

R. A. Beck

New York Decr 30th 1864



SPIRITUALISM AT THE WHITE HOUSE.—A correspondent at Washington, in the spring of 1863, narrated the following story:

"A few evenings since, Abraham Lincoln, President of the United States, was induced to give a spiritual *soirée* in the crimson room at the White House, to test the wonderful alleged supernatural powers of Mr. Charles E. Shockle. It was my good fortune, as a friend of the medium, to be present, the party consisting of the President, Mrs. Lincoln, Mr. Welles, Mr. Stanton, Mr. L——, of New York, and Mr. F——, of Philadelphia. We took our seats in the circle about eight o'clock, but the President was called away, shortly after the manifestations commenced, and the spirits, which had apparently assembled to convince him of their power, gave visible tokens of their displeasure at the President's absence, by pinching Mr. Stanton's ears, and twitching Mr. Welles' beard. He soon returned, but it was some time before harmony was restored, for the mishaps to the secretaries caused such bursts of laughter that the influence was very unpropitious. For some half hour the demonstrations were of a physical character—tables were moved, and the picture of Henry Clay, which hangs on the wall, was swayed more than a foot, and two candelabras, presented by the Dey of Algiers to President Adams, were twice raised nearly to the ceiling.

"It was nearly nine o'clock before Shockle was fully under spiritual influence; and so powerful were the subsequent manifestations, that twice, during the evening, restoratives were applied, for he was much weakened; and though I took no notes, I shall endeavor to give you as faithful an account as possible of what took place.

"Loud rattings, about nine o'clock, were heard directly beneath the President's feet, and Mr. Shockle stated that an Indian desired to communicate.

" 'Well, sir,' said the President, 'I should be happy to hear what his Indian majesty has to say. We have recently had a visitation from our red brethren, and it was the only delegation, black, white, or blue, which did not volunteer some advice about the conduct of the war.'

"The medium then called for pencil and paper, and they were laid upon the table in sight of all. A handkerchief was then taken from Mr. Stanton, and the materials were carefully concealed from sight. In less space of time than it has required for me to write this, knocks were heard, and the paper was uncovered. To the surprise of all present, it read as follows:

" 'Haste makes waste, but delays cause vexations. Give vitality by energy. Use every means to subdue. Proclamations are useless; make a bold front, and fight the enemy; leave traitors at home to the care of loyal men. Less note of preparation, less parade and policy talk, and more action.

HENRY KNOX.'

" 'That is not Indian talk. Mr. Shockle,' said the President. 'Who is Henry Knox?'

"I suggested to the medium to ask who Gen-

eral Knox was; and before the words were from my lips, the medium spoke in a strange voice: 'The first Secretary of War.'

" 'O, yes, General Knox,' said the President, who, turning to the Secretary, said: 'Stanton, that message is for you; it is from your predecessor.'

"Mr. Stanton made no reply.

" 'I should like to ask General Knox,' said the President, 'if it is within the scope of his ability, to tell us when this rebellion will be put down.'

"In the same manner as before, this message was received:

" 'Washington, Lafayette, Franklin, Wilberforce, Napoleon, and myself, have held frequent consultations on this point. There is something which our spiritual eyes cannot detect, which appears well formed. Evil has come at times by removal of men from high positions, and there are those in retirement, whose abilities should be made useful to hasten the end. Napoleon says, concentrate your forces upon one point; Lafayette thinks that the rebellion will die of exhaustion; Franklin sees the end approaching, as the South must give up for want of mechanical ability to compete against Northern mechanics. Wilberforce sees hope only in a negro army.

KNOX.'

" 'Well,' exclaimed the President, 'opinions differ among the saints as well as among the sinners. They don't seem to understand running the machines among the celestials much better than we do. Their talk and advice sound very much like the talk of my cabinet—don't you think so, Mr. Welles?'

" 'Well, I don't know—I will think the matter over, and see what conclusion to arrive at.'

"Heavy raps were heard, and the alphabet was called for, when, 'That's what's the matter,' was spelt out.

"There was a shout of laughter, and Mr. Welles stroked his beard.

" 'That means, Mr. Welles,' said the President, 'that you are apt to be long-winded, and think the nearest way home is the longest way round. Short cuts in war times. I wish the spirits could tell us how to catch the Alabama.'

"The lights, which had been partially lowered, almost instantaneously became so dim that I could not see sufficiently to distinguish the features of any one in the room, and on the large mirror over the mantel-piece there appeared the most beautiful, though supernatural, picture ever beheld. It represented a sea view, the Alabama with all steam up, flying from the pursuit of another large steamer. Two merchantmen, in the distance, were seen, partially destroyed by fire. The picture changed, and the Alabama was seen at anchor under the shadow of an English fort—from which an English flag was waving. The Alabama was floating idly, not a soul on board, and no signs of life visible about her. The picture vanished, and in letters of purple appeared: 'The English people demanded this of England's aristocracy.'

" 'So England is to seize the Alabama, final-

ly,' said the President. 'It may be possible; but, Mr. Welles, don't let one gunboat or monitor less be built.'

"The spirits called for the alphabet, and again 'That what's the matter,' was spelt out.

"I see, I see,' said the President. 'Mother England thinks that what's sauce for the goose may be sauce for the gander. It may be tit-tat, too, hereafter. But it is not very complimentary to our navy, anyhow.'

"We've done our best, Mr. President,' said Mr. Welles. 'I'm maturing a plan which, when perfected, I think, if it works well, will be a perfect trap for the Alabama.'

"Well, Mr. Shockle,' remarked the President, 'I have seen strange things, and heard rather odd remarks; but nothing which convinces me, except the pictures, that there is anything very heavenly about all this. I should like, if possible, to hear what Judge Douglas says about this war.'

"I'll try to get his spirit,' said Mr. Shockle; 'but it sometimes happens, as it did to-night in the case of the Indian, that though first impressed by one spirit, I yield to another more powerful. If perfect silence is maintained, I will see if we cannot induce General Knox to send for Mr. Douglas.'

"Three raps were given, signifying assent to the proposition. Perfect silence was maintained, and after an interval of perhaps three minutes, Mr. Shockle rose quickly from his chair, and stood up behind it, resting his left arm on the back, his right thrust into his bosom. In a voice, such as no one could mistake, who had ever heard Mr. Douglas, he spoke. I shall not pretend to quote the language. It was eloquent and choice. He urged the President to throw aside all advisers who hesitate about the policy to be pursued, and to listen to the wishes of the people, who would sustain him at all points, if his aim was, as he believed it was, to restore the Union. He said there were Burrs and Blennerhassets living, but that they would wither before the popular approval which would follow one or two victories, such as he thought must take place ere long. The turning-point in this war will be the proper use of these victories. If wicked men, in the first hours of success, think it time to devote their attention to party, the war will be prolonged; but if victory is followed up by energetic action, all will be well.

"I believe that,' said the President, 'whether it comes from spirit or human.'

"Mr. Shockle was much prostrated after this, and at Mrs. Lincoln's request, it was thought best to adjourn the seance."

SEVENTY-SIX AND SIXTY-FOUR.—Among a large number of articles sent to the Sanitary Commission was a good and patriotic old lady's last tribute, to be laid on the altar of her country, bearing the following inscription:

"These socks were spun and knit by Mrs. Zeruah Clapp, ninety-six years old, whose hands,

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Melton article

Spiritualism at the White House

Prior Melton, "A Readable Sketch. Spiritualism at the White House." *Herald of Progress* (New York), May 1863: 8.

[The following is the most famous, or infamous, story that was widely published and reprinted in various papers around the country about spirit circles at the White House and the President's participation in them. Melton was a regular reporter for the Boston Gazette, which originally published the story. I do not know what to make of it; however, it is fair to note that Secretary of the Navy Gideon Welles' journal does not mention any such episode, although he does expound in his journal on the problem of the Confederate privateers during March and April, 1863. I know of no other mention of the medium, Charles E. Shockle, in the spiritualist press—for me, this raises the issue of whether Melton simply invented him and the entire episode. In the interest of full disclosure, I note that the commander of the Alabama, Raphael Semmes, was my kin.—JB]

Washington, April 23, 1863.

A few evenings since Abraham Lincoln, President of the United States, was induced to give a spiritual soiree in the crimson room at the White House, to test the wonderful alleged supernatural powers of Mr. Charles E. Shockle. It was my good fortune, as a friend of the medium, to be present, the party consisting of the President, Mrs. Lincoln, Mr. Welles, Mr. Stanton, Mr. L—, of New York, and Mr. F—, of Philadelphia. We took our seats in the circle about 8 o'clock, but the President was called away shortly after the manifestations commenced, and the spirits, which had apparently assembled to convince him of the power, gave visible tokens of their displeasure at the President's absence, by pinching Mr. Stanton's ears and twitching Mr. Welles beard. He soon returned, but it was some time before harmony was restored, for the mishaps to the secretaries caused such bursts of laughter that the influence was very unpropitious. For some half hour the demonstrations were of a physical character—tables were moved and the picture of Henry Clay, which hangs on the wall, was swayed more than a foot, and two candelabras, presented by the Dey of Algiers to President Adams, were twice raised nearly to the ceiling.

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Loud rappings about 9 o'clock were heard directly beneath the President's feet, and Mr. Shockle stated that an Indian desired to communicate.

"Well, sir," said the President, "I should be happy to hear what his Indian majesty has to say. We have recently had a visitation from our red brethren, and it was the only delegation, black, white, or blue which did not volunteer some advice about the conduct of the war."

The medium then called for pencil and paper, and they were laid upon the table, in sight of all. A handkerchief was then taken from Mr. Stanton, and the materials were carefully concealed from sight. In less space of time than it has required me to write this, knocks were heard and the paper was uncovered. To the surprise of all present it read as follows:

"Haste makes waste, but delays cause vexations. Give vitality by energy. Use every means to subdue. Proclamations are useless; make a bold front and fight the enemy; leave traitors at home to the care of loyal men. Less note of preparation, less parade and policy-talk, more action. HENRY KNOX."

"That is not Indian talk, Mr. Shockle," said the President. "Who is Henry Knox?"

I suggested to the medium to ask who General Knox was, and before the words were from my lips the medium spoke in a strange voice: the first Secretary of War."

"Oh, yes, General Knox," said the President, who, turning to the Secretary, said: "Stanton that message is for you; it is from your predecessor."

Mr. Stanton made no reply.

"I should like to ask General Knox," said the President, if it is within the scope of his ability to tell us when the rebellion will be put down."

In the same manner as before his message was received:

"Washington, Lafayette, Franklin, Wilberforce, Napoleon, and myself have held frequent consultations upon this point. There is something which our spiritual eyes cannot detect which appear well formed. Evil has come at times by removal of men from high positions, and there are those in retirement whose abilities should be made useful to hasten the end. Napoleon says concentrate your forces upon one point; Lafayette thinks that the rebellion will die of exhaustion; Franklin sees the end approaching, as the South must give up for want of mechanical ability to compete against Northern mechanics. Wilberforce sees hope only in a negro army."—"KNOX."

"Well," exclaimed the President, "opinions differ among the saints as well as among the sinners. They don't seem to understand running the machines among the celestials much better than we do. Their talk and advice sound very much like the talk of my cabinet—don't you think so, Mr. Welles?"

"Well, I don't know—I will think the matter over and see what conclusion to arrive at."

Heavy raps were heard and the alphabet was called for, when "That's what's the matter" was spelt out.

There was a shout of laughter, and Mr. Welles stroked his beard.

"That means, Mr. Welles," said the President, "that you are apt to be long-winded, and think the nearest way home is the longest way round. Short cuts in war times. I wish the spirits could tell us how to catch the Alabama."

The lights, which had been partially lowered, almost instantaneously became so dim that I could not see sufficiently to distinguish the features of any one in the room, and on the large mirror over the mantle-piece there appeared the most beautiful though supernatural picture ever beheld. It represented a sea view, the Alabama with all steam up flying from the pursuit of another large steamer. Two merchantmen in the distance were seen partially destroyed by fire. The picture changed, and the Alabama was seen at anchor under the shadow of an English fort—from which an English flag was waving. The Alabama was floating idly, not a soul on board, and no signs of life visible about her. The picture vanished, and in letters of purple appeared, "The English people demanded this of England's aristocracy."

"So England is to seize the Alabama finally?" said the President. "It may be possible; but Mr. Welles, don't let one gunboat or monitor less be built."

"The spirits called for the alphabet, and again, "That's what's the matter," was spelt out.

"I see, I see," said the President. "Mother England thinks that what's sauce for the goose may be sauce for the gander. It may be tit, tat, too, hereafter. But it is not very complimentary to our navy, anyhow."

"We've done our best, Mr. President," said Mr. Welles. "I'm maturing a plan which, when perfected, I think, if it works well, will be a perfect trap for the Alabama."

"Well, Mr. Shockle," remarked the President, "I have seen strange things and heard rather odd remarks, but nothing which convinces me, except the pictures, that there is anything very heavenly about all this. I should like, if possible, to hear what Judge Douglas says about this war."

"I'll try to get his spirit," said Mr. Shockle, "but it sometimes happens, as it did tonight in the case of the Indian, that though first impressed by one spirit, I yield to another more powerful. If perfect silence is maintained I will see if we cannot induce General Knox to send for Mr. Douglas."

Three raps were given, signifying assent to the proposition. Perfect silence was maintained, and after an interval of perhaps three minutes, Mr. Shockle rose quickly from his chair and stood up behind it, resting his left arm on the back, his right thrust into his bosom. In a voice such as no one could mistake who had ever heard Mr. Douglas, he spoke. I shall not pretend to quote the language. It was eloquent and choice. He urged the President to throw aside all advisers who hesitate about the policy to be pursued, and to listen to the wishes of the people, who would sustain him at all points if his aim was, as he believed it was, to restore the Union. He said their [sic] were Burrs and Blennerhassetts living, but that they

would wither before the popular approval which would follow one or two victories, such as he thought must take place ere long. The turning point in this war will be the proper use of these victories—if wicked men in the first hours of success think it time to devote their attention to party, the war will be prolonged; but if victory is followed up by energetic action, all will be well.

“I believe that,” said the President, “whether it comes from spirit or human.”

Mr. Shockle was much prostrated after this, and at Mrs. Lincoln’s request it was thought best to adjourn the dance [sic—séance?], which, if resumed, I shall give you an account of.

Yours, as ever.
MELTON.

.....

[●Ephemera Home] [●Civil War]

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religio-Philosophical Journal.

THE RELIGIOUS CONVICTIONS

— OF —

ABRAHAM LINCOLN.

A STUDY

BY CYRUS O. POOLE.

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"Religion is man's perception of his relation to the universe."—*Shelley*.

"We should damnify religion if we separated it from philosophy; we should ruin philosophy if we divorced it from religion."—*Max Muller*.

"When that gray eye and face and every feature were lit up by the inward soul in fires of emotion, then it was that all these apparently ugly features, sprang into organs of beauty, or sunk themselves into a sea of inspiration that flooded his face. Sometimes it appeared to me that Lincoln's soul was just fresh from the presence of its Creator."—*W. H. Herndon*.

On the 12th of January, 1851, Abraham Lincoln then about forty years of age, used this language in writing to a step-brother:

"He will soon have a joyous meeting with many loved ones gone before, and where the rest of us, through the help of God, hope ere long to join them."

This was in reference to the expected death of his father. Here is declared a belief in God, immortality and a place—or spirit land. It embraces the cardinal points of all the traditional religions of the world, and vitalizes all human progress and philosophy. This prophetic affirmation of a continued existence is the only written evidence of his views on this momentous question, that can be found. He lived in a remarkably formative and progressive period, and was in all mat-

ters fully abreast with his time. As a thoughtful thinker, he greatly excelled any of the statesmen of his day. He has had many biographers and will have more. His life long friend and cotemporary, Isaac N. Arnold, of Illinois, has written his life, recently published.* It is a work of scholarly and artistic merit and evidently one of love and enthusiasm. The early or private life is not much written about. In the Christian coloring, it is very much like Holland's, wherein on one page appears the word Christian ten times as applied to Lincoln and his administration. Most sectarians now think, write and act as if they had a copyright to apply Christian to every thing good and God-like about this President; yet no one presumed to call him a Christian until after his death. It may be a soul-saving process like the ancient one of Pope Gregory in the sixth century. It is related that, one day he was meditating on an anecdote of the Pagan Emperor Trajan's having turned back, when at the head of his legions on his way to battle, to render justice to a poor widow, who flung herself at his horse's feet. It seemed to Gregory that the soul of a prince so good could not be forever lost, Pagan though he was; and he prayed for him, till a voice declared Trajan to have been saved through his intercession.

And thus, through the prayer of a "Christian" Pope, a Pagan of the first, was materialized into a Christian in the sixth century, and was, of course, transferred from hell to heaven. Now behold how a modern politician can play theologian in christianizing Abraham Lincoln. Says Arnold:

"No more reverent Christian than he ever sat in the executive chair, not excepting Washington." "It is not claimed that he was orthodox. For creeds and dogmas he cared little." "But in the great fundamental principles of the Christian religion he was a firm believer." "Every true Christian could recognize him as a brother." "The unbe-

* Jansen, McClurg & Co., Chicago.

liever cannot make the world doubt his Christianity."

This grand aboriginal man, born in the wild hunting grounds of Daniel Boone—bred and nurtured midst the freedom of the Western prairies and rivers, with his religion as broad as they, is thus canonized a Christian. Indeed there is now hope for Benjamin Franklin, John Adams and Thomas Jefferson, as well as the chieftains, Red Jacket, Tecumseh and Black Hawk. This Christian prestidigitation is effected by assuming that religious and Christian are convertible terms. It is true from the stand-point of reason, religion and philosophy are, but Christianity and religion are not.

The nineteenth chapter of Lamon and Herndon's Life of Lincoln, published a few years ago, is intensely interesting reading on the question of his religion and his peculiar traits of character. In the preface of the book it is stated that Mr. Herndon had been the partner in business and the intimate personal associate of Mr. Lincoln for something like a quarter of a century. Most of the evidence on the question of religion was obtained by Mr. Herndon. The names and testimony of eleven of Mr. Lincoln's nearest friends are given, most of them residents of Springfield and gentlemen of distinction. Their united testimony may be summed up in the few words of one of these gentlemen: "His religious views were eminently practical and contained in these two propositions: 'the Fatherhood of God, and the brotherhood of man.'" And he says further: "No religious views with him seemed to find any favor, except of the practical and rationalistic order; and if I was called upon to designate an author whose views most nearly represented Mr. Lincoln's on this subject, I would say that author was Theodore Parker." Mr. Herndon published a letter on this subject, under date of February 18th, 1870, which had an extensive circulation throughout the United States. His conclusions are thus stated:

"From what I know of Mr. Lincoln and from what I have heard and verily believe, I can say, first, that he did not believe in a special creation, his idea being that all creation was an evolution under law; secondly, that he did not believe that the Bible was a special revelation from God, as the Christian world contends; thirdly, he did not believe in miracles, as understood by the Christians; fourthly, he believed in universal inspiration and miracles under law; he did not believe that Jesus was the Christ, the Son of God, as the Christian world contends; sixthly, he believed that all things, both matter and mind, were governed by laws, universal, absolute and eternal. Law was to Lincoln every thing, and special interferences, shams and delusions. I know whereof I speak. I used to loan him Theodore Parker's works. I loaned him Emerson sometimes."

A congress of many hundreds of the clergy of the Episcopal Church is, at this time (Oct. 21) in session at New Haven, Ct. Westminster Cathedral, London, is represented by the celebrated Canon Farrar. He knows what constitutes a Christian, for he is one of the chief engineers in charge of that corporation's opposition lightning express train from St. Peter's and the Vatican. This train has a baggage car loaded with venerable superstitions, many Pagan and Oriental—all handled as carefully as those by the regular line run by the Pope. Behold the play with Hamlet in:

"Archdeacon Farrar was greeted with prolonged applause. He gave a rapid sketch of the various theories of the religious world down to the present. The doctrine of the atonement, he held, was worthy the Master, else it would never have been given the place it occupies in the Holy Book. He concluded by saying: 'The atonement is there. It is done, and we can say no more about it. All conjecture now is absurd if not useless. We look to the creeds of Christianity, and also in the articles of the Church of England, there to find the doctrine of man's redemption stated simply as a fact.'"

Now look at it with Hamlet out. Says Herndon, the loving friend and partner:

"When Mr. Lincoln left this city for Washington, I know he had undergone no change in his religious opinions or views. He held many of the Christian ideas in abhorrence, and among them was this one: namely, that God would forgive the sinner for a violation of his laws. Lincoln maintained that God could not forgive; that punishment has to follow the sin; that Christianity was wrong in teaching forgiveness; that it tended to make man sin in the hope that God would excuse, and so forth. Lincoln contended that the minister should teach that God has affixed punishment to sin, and that no repentance could bribe him to remit it. . . . I never heard him use the name of Christ but to confute the idea that he was the Christ, the only begotten Son of God, as the Christian world understands it."

And Mr. Herndon says in a letter dated Feb. 18th, 1885:

"Lincoln wrote a book in 1835-6 on 'Infidelity.' In that book he attacked the Bible, on the grounds of reason—on its inherent defects and self contradiction; he denied Christ's miraculous conception, etc.—denied special inspiration, revelation, etc. Lincoln, as late as 1858, denied the divinity of Christ. On my own personal information he was an out and out infidel in 1860, and was so in Washington. His minister there so held him. His private secretary, John G. Nicolay, wrote me a letter stating that he saw no change in Lincoln's religious views in Washington. Since his death, Mrs. Lincoln told me that her husband was no Christian—was an unbeliever—a fatalist."

NEVER A CHURCH MEMBER, YET RELIGIOUS.

Mr. Ward H. Lamon in his Life of Mr. Lincoln says:

"He was never a member of any church, nor did he believe in the divinity of Christ, or the inspiration of the Scriptures in the sense understood by evangelical Christians. His theological opinions were substantially those expounded by Theodore Parker."

In the beginning of the year, 1859, Theodore Parker left his pulpit on account of ill-health, and never returned to it again. It was in these days that Herndon was dealing out to Lincoln, for his religious reading, the works of Parker. At the same time the Christian clergymen of some of the Boston churches were zealously praying God to prevent the heterodox Parker from ever regaining his health. Their prayers seem to have been answered. He died in Florence, Italy, a few days before Lincoln's first nomination for the Presidency. Arnold says: "To a friend who inquired why, with his strong religious nature, he did not unite with some church organization," Lincoln replied:

"Because I find difficulty in giving my assent, without mental reservation, to the complicated statements of Christian doctrine which constitute their articles of belief and confessions of faith. When any church will inscribe over its altar, as its sole qualification for membership, the Savior's condensed statement of the substance of both law and gospel: 'Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and thy neighbor as thyself,' that church shall I join with all my heart and soul."

It is notorious that all through his renowned five years contest with Douglas, which made him President, and in fact up to the firing on Fort Sumter by the rebels, the Christian churches and their supporters, the capitalists, bitterly opposed Mr. Lincoln and especially the Republican party. Early in the war it was the sectarian abolitionists who tauntingly said:

"The President would like to have God on his side but he must have Kentucky." To which he philosophically replied: "It is my constant anxiety and prayer that I and this nation should be on the Lord's side, for I know that the Lord is always on the side of the right."

The truth is this great champion of freedom was much more original and Pagan, than conventional and Christian. Love of goodness in every thing makes Socrates the central figure of the classic ages. Mr. Lincoln's love of, and loyalty to, truth, to liberty and goodness, renders his name equally illustrious in modern history. The picturesque words of Emerson about the grand old Grecian sage well become our hero of the nineteenth century:

"A man of humble stem, but honest enough; of the commonest history; of a personal homeliness so remarkable, as to be cause of wit in others, the rather that his broad good nature and exquisite taste for a joke invited the sally, which was sure to be paid. He was a cool fellow, adding to his humor a perfect temper, and a knowledge of his man, be he who he might whom he talked with, which laid the companion open to certain defeat in any debate, and in debate he immoderately delighted. The young men are prodigiously fond of him, and invite him to their feasts, whither he goes for conversation. . . . In short, he was what our country people call an *old one*. * [Old Abe]. He affected a good many citizen-like tastes, knew the old characters, valued the bores and Philistines. He was plain as a Quaker in habit and speech, used low phrases, and illustrations from cocks and quails, soup pans and sycamore spoons, grooms and farriers, and especially if he talked with any superfine person. He had a Franklin-like wisdom. . . . Plain old uncle as he was, with his great ears,—an immense talker, he attacks and brings down all the fine speakers, all the fine philosophers of Athens, whether natives, or strangers. . . . under cover of this play, enthusiastic in his religion."

Lincoln, like Socrates, was a man so natural, so thoughtful, rational and sagacious, that he clearly saw that the popular traditional theology of his day and age was not religion. "On religious matters," says Lamon, "he thought deeply; and his opinions were positive." . . . "Aspiring to lead religious communities, he foresaw that he must not appear as an enemy within their gates; aspiring to public honors under the auspices of a political party which persistently summoned religious people to assist in the extirpation of that which is denounced as the 'nation's sin,' he foresaw that he could not ask their suffrages whilst aspersing their faith. He perceived no reason for changing his convictions, but he did perceive many good and cogent reasons for not making them public." "He was," says Arnold, "by nature religious; full of religious sentiment." . . . "He had a sagacity which seemed almost in-

* In a late number of the *North American Review* Gov. E. B. Washburne says: One afternoon, in Chicago, July, 1847, several of us sat on the sidewalk under the balcony in front of the Sherman House and among the number the accomplished scholar and unrivalled orator, Lisle Smith. He suddenly interrupted the conversation by exclaiming: "There is Lincoln on the other side of the street! Just look at Old Abe." No one who saw him can forget his personal appearance at that time. Tall, angular and awkward, he had on a short-waisted, thin, swallow-tail coat, a short vest of same material, thin pantaloons, scarcely coming down to his ankles, a straw hat and a pair of brogans with woolen socks.

In the Sangamon country, his home, he had always been known as "honest Abe" but now at thirty-six years of age it was "old Abe."

stinctive in sifting the true and real from the false." . . . "He was ever seeking the right, the real, and the true."

And the noble, justice-loving Herndon, says:

"I maintain that Lincoln was a deeply religious man at all times and places, in spite of his *transient doubts*." . . . "The great predominating elements of his peculiar character were: first, his great capacity and power of reason; secondly, his excellent understanding; thirdly, an exalted idea of the sense of right and equity; and, fourthly, his intense veneration of what was *true and good*." . . . "He lived and breathed and acted from his reason. *It is from this point he must be viewed*. His pursuit of the truth was indefatigable, terrible. He loved and idolized truth for its own sake. It was reason's food. Honesty was his great polar star."

In these terse sentences we catch a glimpse of the religion of Abraham Lincoln. Nature was the Temple, with Reason, nurtured by Truth, the Priestess. But what of Reason? Was it common sense—good judgment? Aye, more; Reason is all in all. It is not the product of the thinking faculties, nor the accumulated logic of thinking, nor the apprehension and decision of the best-balanced judgment; but it is the *harmonization* of the whole higher consciousness, the affirmation of all sides and faculties and attributes of the mind, the blending of all our spiritual power into activity and manifestation. Wherever the sentiment of right comes in, it takes precedence of every thing else in its perfect fruition. Emerson's inspired words, in respect to it, ought to be printed in letters of gold, in all our homes, schools, colleges, churches, courts of justice and legislative halls:

"Man is conscious of a universal soul within or behind his individual life, wherein, as in a firmament, the principles of Use, Justice, Truth, Love, Freedom, arise and shine. This universal soul he calls Reason; it is not mine, or thine, or his, but we are its; we are its property and men. And the blue sky in which the primitive earth is buried, the sky with its eternal calm, and full of everlasting orbs, is the type of Reason. That which, intellectually considered, we call Reason, considered in relation to nature, we call spirit. *Spirit is the Creator*. Spirit hath life in itself. And man in all ages and countries embodies it in his language, as the Father."

Reason, or Spirit, or God, in the Emersonian sense is in our Declaration of Independence, in the constitutions, State and Federal, of this country, as well as on the almighty dollar, "In God we trust," confounding sectarians and agnostics alike. Of this Spirit, or Father, Max Muller writes:

"We shall have to learn the same lesson again and again in the science of religion, namely, that the place whereon we stand is holy ground. Thousands of years have passed since the Aryan nations separated to travel to the North and the South, the West and the East; they have each formed their languages, they have each founded empires and philosophies, they have each built temples and razed them to the ground; they have all grown older, and it may be wiser and better; but when they search for a name for what is most exalted and yet most dear to every one of us, when they wish to express both awe and love, the infinite and the finite, they can but do what their old fathers did when gazing up to the eternal sky, and feeling the presence of a Being as far as far, and as near as near can be; they can but combine the self-same words, and utter once more the primeval Aryan prayer, Heaven—Father, in that form which will endure forever, 'Our Father which art in heaven.'"

The inspired exponent of the Semitic religion meant the same thing when he said, "God is a spirit." I and my Father are one." "There is none good but one that is God."

"Your God," said Wesley to Whitfield, when he was setting forth some hard system of revolting Calvinism, "your God is my devil."

LINCOLN'S HATRED OF SLAVERY.

It was to that Reason, or the good, or God, that young Lincoln consecrated himself to human rights, as is thus related by Arnold:

"It is well authenticated that he did once with much emphasis invoke the name of the Almighty. It was not, however, done profanely, but to register in Heaven a vow while yet in the twenty-second year of his age that controlled him throughout the whole of his wonderful life. He was in New Orleans with his friend John Hanks; they had seen a sale of slaves. The feature that most impressed young Lincoln was the sight of one of the unhappy ones, 'a beautiful light mulatto girl.' 'She was,' as Mr. Hanks puts it, 'felt over, pinched and trotted around to show bidders that 'said article was sound, etc.''" Lincoln walked away from the sad, inhuman sight with a deep feeling of 'unsmotherable hate,' and then, turning to John Hanks, said: 'By God, if I ever get a chance to hit that institution, I will hit it hard, John.'"

This deep hatred of human bondage is revealed twenty-three years later in a letter written to a friend in Kentucky:

"I confess I hate to see the poor creatures hunted down, and caught and carried back to their stripes and unrequited toil; but I bite my lip, and keep quiet. In 1841, you and I had together a tedious, low-water trip on a steamboat from Louisville to St. Louis. You may remember, as I well do, that from Louisville to the mouth of the Ohio, there were on board ten or a dozen slaves, shackled together with irons. That sight was a continual torment to me, and I see something like it every time I touch the Ohio, or any other slave border. It is not fair for you to

assume that I have no interest in a thing which has, and continually exercises, the power of making me miserable. You ought rather to appreciate how much the great body of the people of the North do crucify their feelings, in order to maintain their loyalty to the Constitution and the Union."

The "chance to hit that institution" came in his great contest with Douglas, and from that moment to the last day of his life, he "hit it hard"—with the weapon of Truth. The world now knows as well as Herndon, that "his pursuit of the truth was indefatigable, terrible." And also that "he despised all technical rules in law and theology."

Lincoln comprehended truth. Jesus turned away at the question, "What is truth?" and did not answer; but Lincoln saw that truth is the connection between cause and effect. "He saw that a thread runs through all things; that all worlds are strung on it, as beads; and that men, and events, and life, come to us only because of that thread." He clearly saw the direction and continuity of that line. The righteousness and divinity of truth is majestic—sublime—in the life career of such a man. His religion—"the perception of his relation to the universe," coupled with the gift of truth, prompted him to give it wise application in all the varied human relations of his remarkable private and public life. It is true that the intellectual process of systematically discerning truth is in itself cold and cheerless; but "loving and idolizing truth for its own sake" is the ecstasy of the most glowing spirituality and a realization of the purest religion. It was reason that admonished Mr. Lincoln soon after becoming president to make this emphatic recognition of the potency of spiritual laws and influences. "I should be the most presumptuous blockhead upon this footstool, if I for one day thought that I could discharge the duties which have come upon me since I came into this place, without the aid and enlightenment of one who is stronger and wiser than all others."

Before the Emancipation Proclamation the clergy of the North had quite generally awakened from their Rip Van Winkle slumber in regard to slavery. Early in Sept., 1862, presuming upon their having exclusive knowledge of God's purposes about that wicked institution, a delegation of nearly all the church organizations of Chicago, called on the President and urged immediate emancipation. His reply shows that he intended to rely in that matter upon his own "correspondence, fixed with heaven." He said:

"I am approached with the most opposite opinions and advice, and by religious men who are certain they represent the Divine will.... I hope it will not be irreverent in me to say, that if it be probable that God would reveal His will to others, on a point so connected with my duty, it might be supposed He would reveal it directly to me.... The subject is in my mind by day and by night. Whatever shall appear to be God's will, I will do."

This is what we would expect from one "who had no reverence for great men, followed no leader with blind devotion, and yielded no opinion to mere authority, who felt that he was as great as any body, and could do what another did." The occasion prompted the implied sarcasm, yet a wise answer and worthy of the man whose unsectarian religion was that of the great reasoner, Immanuel Kant, namely: "The recognition of all our duties as commandments of God."

"Blessed are the pure in heart"—universal purity—is the only everlasting principle announced by Jesus. It is the life of Christianity and has vitalized it through all the centuries. Some equally precious apothegms of Lincoln will permeate and give life to the future religion of humanity—these, among many: "This is a world of compensation and he who would be no slave, must consent to have no slave. Those who deny freedom to others deserve it not for themselves, and under a just God cannot long retain it.".... "Labor is prior to, superior and

independent of, capital, and deserves much the higher consideration.".... "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right." "It is the eternal struggle between these two principles—right and wrong—throughout the world. The one is the common right of humanity, and the other the divine right of kings." On releasing a rebel he said to the wife: "You say your husband is a religious man; tell him, when you meet him, that I say I am not much of a judge of religion; but that, in my opinion, the religion that sets men to rebel and fight against their government, because, as they think, that government does not sufficiently help some men to eat their bread in the sweat of other men's faces, is not the sort of religion upon which men can get to heaven."

Affecting the rights, the wrongs and the future destiny of persons, his utterances and methods were very unlike those of the Jewish chieftain and law giver, or the "Master" and his Christian popes and saints. Listen to Arnold! "And this man when the hour of supreme victory came, made it not the hour of vengeance, but of reconciliation and forgiveness. No words of bitterness or of denunciation can be found in his writings or speeches. *He had the almost divine power of separating the crime from the criminal.*"

Can this be said of Moses, of Jesus, the founder of Christianity, of the "thrice" denying Peter with his sword and keys, at the head of the church, or of any in the long list of Peter's successors, or of the advocates of Christianity who—

(Continued from First Page)

"Sends one to heaven and ten to hell,
A' for thy glory,
And no for any guile or ill
They've done afore thee!"

Abraham Lincoln never applied to his fellow-men, even under the greatest provocation such biting words of condemnation as fell from the lips of "the meek and lowly Nazarene" in his terrific philippic against the Pharisees, with the peroration, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" When he called for "three hundred thousand more," he did not declare, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren and sisters, yea, and his own life also, he cannot be my" soldier. The capitalists of our country were not appealed to for money to pay these soldiers in "the army of the Lord" with the threat, "That a rich man shall hardly enter into the kingdom of heaven." Benjamin Franklin at eighty-five years of age, the great utilitarian philosopher, patriot, statesman and distinguished diplomat of the last century, thus formulated his religious philosophy which, it will be noted, is like that of Mr. Lincoln:

"I believe in one God, the Creator of the universe. That the soul of man is immortal, and will be treated with justice in another life respecting its conduct in this. These I take to be the fundamental points in all sound religion."

Critically, upon sectarian proselyting, Franklin also wrote:

"If Christian preachers had continued to teach as Christ and his apostles did, without salaries, and as the Quakers now do, I imagine texts would never have existed; for I think they were invented, not so much to secure religion itself, as the emoluments of it. When a religion is good, I conceive that it will support itself; and when it cannot support itself, and God does not care to support it, so that its professors are obliged to call for the help of the civil power, it is a sign of its being a bad one."

Franklin's convictions regarding "Christian preachers" and of a good and bad religion are pointedly expressed in the constitution of the state of New York, adopted in 1777, thus:

"And whereas we are required by the benevolent principles of national liberty, not only to expel civil tyranny, but to also guard against that spiritual oppression and intolerance, wherewith the bigotry and ambition of weak and wicked priests and princes have scourged mankind, it is ordered," etc.

TRINITY CHURCH, N. Y.

Now, ye biographers and others who are endeavoring to affix Christian to the unsullied name of our late President—the uncommon man of the common people he loved so well—look at the farcical exhibition that popular Christianity made of itself on Sunday, October 25th, 1885, in the city of New York, under the lead of one of the successors of those above called "weak and wicked priests and princes." The scene is in Trinity church. It is a perpetual corporation of dangerous franchises. It owns real estate in the heart of the city worth untold millions, much of which is exempt from taxation. In that respect like all other churches in this state it has direct pecuniary help from the civil power, therefore, according to Dr. Franklin, "it" (and all others) "has the sign of a bad religion." It stands on Broadway at the head of Wall street, that whirlpool of wealth, rapacity and wickedness, that lately ruined and sent into eternity the grandest of all our valiant generals, as it has ruined thousands before and will continue to do so until its business is wiped out by popular indignation. The members of this church are conspicuous for avarice and riches. It is fitted up in keeping with the description given in the discussion upon church adornment at the congress of clergymen before referred to. A Brooklyn clergyman said:

"In speaking of the adornment of churches he maintained that the furniture should be the best and costliest that the worshipers can afford. The sacred vessels should be of the purest metal, and if practicable, adorned with jewels and precious stones; the vestment on the priest should be of the finest texture enriched with fine needlework; the books of service should be of the clearest type and of the richest border or fairest page; the altar linen should be finer and better than is ever found in domestic use. A true æsthetic spirit will ever seek to offer to God its richest and best gifts."

Its grand high priest is fossilized in fashionable conservatism, although a son of the patriot who immortalized himself by the military order. "If any man pulls down the American flag, shoot him on the spot." What took place in this palatial edifice is described in the morning paper of the following day:

"Before the chimes of Old Trinity had pealed forth the hour of eight yesterday morning people began to assemble about the church doors. By nine o'clock nearly every seat not marked "reserved" had been taken and for two hours more crowds pressed into the building, filling all the pews, seats in the aisles, and every available foot of standing-room around the pulpit, under the choir-loft and in the doorways. Hundreds, unable to gain admittance, went away before Archdeacon Farrar ascended the pulpit steps to address the largest audience assembled at this center of wealth and fashion since Dean Stanley preached there several years ago. From 1,500 to 1,800 people listened to the sermon. Dr. Morgan Dix was assisted in the opening services by Rev. Messrs. Louis A. Arthur, J. W. Hill and Edward Warren. As the hymn for the day was being sung the archdeacon ascended the pulpit steps and bowed his head on the desk. His text was "Little Children Keep Yourselves from Idols."

And the representative of the English established Christian church, entirely supported by the "civil power," proceeded after this manner to fire galling words at these darling "little children" of money and fashion and innocent, playful lambs of Wall street:

"And when you talk of nothing, think of nothing, scheme after nothing, care for nothing, I had almost said prayed for nothing, but money, money, money, all the day long; hasting to be rich, and so not being innocent; ready, if not downright, to forge, or to steal in order to get it, yet ready to adulterate goods, to scamp work, to have false balances and unjust weights, to defraud others of their rights and claims, to put your whole trade or commerce or profession on a footing which, perhaps conventionally honest, yet goes to the very verge of dishonesty; toiling for money valuing it first among earthly goods, looking up to those who have won it as though they were little human gods, hoarding it, dwelling on it, measuring the sole success in life by it, marrying your sons and your daughters with main reference to it—is God the God of your worship? Of your lips, yes; of your life, no. What are you then but an idolater? a worshiper of Mammon?"

The learned canon, must, of course, be understood as speaking ironically, else he would have added the words of his "Master," "Oh! Wall street!—but ye have made it a den of

thieves." Be that as it may, after this burst of scathing eloquence at the constant iniquities of its frequenters, how the awe-struck bulls and the panicky bears must have chinkled at the "points" he skillfully gave them, how to avoid divine, if not human justice The canon said:

"God is a spirit, not confined to temples; not bound up in books, not confined in ancient creeds. If it be true that the mass of the working classes care nothing for the doctrines of Christianity, may it not be at least in part because those doctrines have been grievously misrepresented to them? The other day a young girl in a London prison was asked for what purpose she thought Christ ascended. Her answer was 'that He might punish people!' This was her notion, it is probably the notion of thousands, respecting Him who died that we might live and who ever liveth to make intercession for us."

Without doubt, every moneyed man in that worshipful audience saw the point, and made personal "intercession for us." Each one has a paid attorney for the judgment seat of earthly courts, why not for that of heaven? It may be said, however, of the "young girl in a London prison," that like Dr. Franklin she did not believe in *texts*, but did believe in "keeping herself from idols."

This high salaried official thus emphasized his point of "intercession for us:"

"It was my endeavor in writing the 'Life of Christ' to give a picture of our Lord's life which He spent as a man among men. It was His human example which I wished to define, and as my book has been translated into so many languages and has been sold in so many editions I cannot but think that it has met the views of many Christians. It sometimes seems to me a danger from the Apollinarian as well as the Arian form of error that many men lose sight of the full force of our Lord's human example."

Sectarian scholars will hugely enjoy the sly thrust in this last sentence at natural religion—that of Franklin and Lincoln—and especially as it is also aimed at the canon's peer in all respects, the distinguished Max Muller of Oxford University. The faithful reporter concludes by thus disclosing the movements, for the day and the one following, of those pure and lowly disciples of the poverty stricken Jesus:

"After Archdeacon Farrar had finished his sermon he stayed to the communion service and was the first to receive the bread and wine. Later he was driven to the house of Cyrus W. Field, whose guest he is in Gramercy Park. In the afternoon Mr. Field took him to call on Mrs. Grant, and with Col. Grant they drove to the General's tomb in Riverside Park. Mr. Field and the archdeacon dined at the house of the Rev. Arthur Brooks, in Madison avenue, and then went to Brooklyn to hear Mr. Beecher. This morning the distinguished visitor will be entertained at

breakfast at the Fifth Avenue Hotel by E. P. Dutton. At noon the clergymen of this city and its vicinity will be presented to him at Mr. Field's house, the Rev. Dr. R. S. Storrs, of Brooklyn, making the address of welcome. This evening he will lecture on "Dante" in Chickering Hall. Logan C. Murray, president of the United States National Bank, will entertain him at breakfast to-morrow at the Union League Club, and he will dine with Cornelius Vanderbilt in the evening."

At the time this preaching, feasting, wine drinking and boulevard riding was being carried on by this priest of the governmental church of England, the head and front of which is the Queen, this item was flashed over the cable of his host, Mr. Field.

"The Prince of Wales went to a horse race at Buda Pesth on a Sunday, and great is the scandal thereat."

This "heir apparent," hardly ever free from scandal, under the rule of the "divine right of kings," on the death of his mother, becomes the "civil power" and Christian figure-head of England's established church, and thus the Protestant Pope of Canon Farrar and infinitentially Pope of like churches in this country.

The stock exchanges at the moneyed capitals of civilization—Vienna, Paris, London and New York—are the sinks of the concentrated cunning and devilishness of the earth, seeking victims by dealing in the stocks of soulless and generally worthless corporations. In this respect the one in New York is unrivaled.

Carpenter, in his Six Months at the White House, relates: "Knottting his face in the intensity of his feeling, Mr. Lincoln said, 'Curtis (the Governor), what do you think of those fellows in Wall street who are gambling in gold at such a time as this?'"

"They are a set of sharks," returned Curtis.

"For my part," continued the President, bringing his clinched hand down upon the table, 'I wish every one of them had his devilish head shot off!'"

Across the street and under the shadow of "Old Trinity," and in the light of current events, an annex thereto, stands the Stock Exchange. Its infuriated members, with demoniac yells, momentarily make men, and often women, rich or poor, in constant gambling transactions. The miasma of this deadly Upas tree is impregnating with seeds of destruction the business and morals of the entire country. The gigantic monopolies of which Cyrus W. Field is the manipulator in chief—compared to which the old U. S. Bank, the *bete noir* of General Jackson, is a mere pigmy—amply and daily furnish the stakes for much of this gambling. This man is the ostentatious host of Canon Farrar. He is the abject devotee of the "wicked priests and princes" of rotten, superannuated Old England. This adoration culminated in erecting a costly monument on the west bank of the Hudson to the British spy, John Andre, who was hung under conviction by a Board of six Major Generals and several Brigadier Generals of our army, for striving, with the traitor Benedict Arnold, to betray West Point into the hands of our English enemies—which monument was visited by host and his distinguished guest, by special train, October 28, 1885. Instead of blowing up* this monument, as was attempted a few years ago, by some patriotic Guy Fawkes, this inscription should be chiseled upon it: "Be it remembered, that when the emancipation proclamation of President Lincoln reached London, the British government sent back to its minister in Washington, by the cable of Cyrus W. Field a dispatch stigmatizing that great edict of freedom as a measure of a very questionable kind, and as 'an act of vengeance on the slave owner.'"

According to the programme given out on Sunday, the breakfast came off at the Union League Club on Fifth Avenue. The guests were Wall street bank presidents and "Christian preachers" of large salaries; among the

*At 10:20 o'clock on Tuesday night, November 3, 1885, a momentary flash of light illumined the spot on the summit of Treason Hill, Tappan, where Major Andre died as a spy 105 years ago. A deafening report followed the flash, and while the ground trembled with the shock the monument erected by Cyrus W. Field to mark the spot of Andre's execution was hurled from its shattered pedestal. A dynamite cartridge, evidently used by an expert, had destroyed Mr. Field's work again. This being the second attempt.

rather, President McCosh, of Princeton college, who is certainly old enough to be ashamed of the performance. The next morning's paper, after describing the luxury and sumptuousness of this breakfast, thus turns over the surfeited and unctuous Canon into the arms of the president of this infernal stock exchange:

"After the breakfast the Archdeacon went with Mr. Field over the elevated road to Mr. Field's office in the Washington Building. The objects of interest in the harbor were pointed out and then the Stock Exchange was visited. President Simmons received the Archdeacon, who later went with Mr. Field to Broadway and Thirty-fifth street to see the statue recently erected to the memory of William E. Dodge. After a luncheon at Mr. Field's he rested until evening, when a dinner was given in his honor by Cornelius Vanderbilt."

"Go to now, ye rich men; weep and howl for your miseries that shall come upon you." The silver-tongued orator, Wendell Philips, once impressively declared:

"Understand me, I would never join one of those petty despotisms which usurp in our day the name of the Christian church. I would never put my neck into that yoke of ignorance and superstition led by a Yankee pope, and give my good name as a football for their spleen and bigotry. I cannot see any essential difference between the one portentous Roman pope and the thousand petty ones who ape him in our pulpits."

In the life just published of this "Archdeacon's" gifted countrywoman, George Eliot, it is said that "the chief causes of her repulsion from Christianity was the discrepancy she perceived between religious professions and practical conduct." These "little children of money, money, money, all day long," preached to by him, including the Christian octogenarian patriots of the Union League Club, own and control many thousand millions of money, money. They on all occasions represent the Christianity of the fashionable element of the metropolis of our country. President Lincoln would have been as much at home in their Christian *texts* of beliefs and observances as he would be in dancing with the ballet girls in the opera which most of the Canon's perfumed audience gleefully attended, the nights succeeding his sensuous and ritualistic exercises. Can one not see why such men as Franklin, Emerson and Lincoln were not Christians? As to what is "good and bad religion" was not the good old wise Doctor right?

Let the millions in this country who are suffering "spiritual oppression and intolerance wherewith the bigotry and ambition of weak and wicked priests and princes have scourged mankind," answer. Under no circumstances should the bright name of Abraham Lincoln be clouded by Christian or Christianity.

LINCOLN'S SIMPLICITY OF CHARACTER.

The world now knows that Mr. Lincoln was gifted with great simplicity of character—that is, love of truth. This led him to take an original outlook on everything. He must use his senses, get experience, think. Herein is seen the primitive source and methods of his intellectual development, and also of his religion or philosophy. The irksome and unnatural system and routine of the schools bore the same relation to his education as Christianity bore to his religion. The best biographer he has had yet, Ward H. Lamon, could not have had the life work of this great man in mind when he wrote "that Abraham Lincoln was born in a condition of life not only humble and obscure, but abject and squalid, and surrounded by circumstances most unfavorable to culture, to the development of great talent and the promotion of nobility and purity of that wonderful character he afterward developed." Would he

say this of Patrick Henry, of Henry Clay who followed the plow many a day, barefooted, clad only in shirt and trousers; of the thousands of other self-made men equally celebrated in the world's history? The renowned orator, Edward Everett, graduated at Harvard University with the highest honors of his class when a little more than seventeen years of age. Now look at young Lincoln when about the same age. His cousin, Dennis Hanks, being in Chicago last spring, was "interviewed," and is thus reported in a newspaper of that city, of May 30, 1885:

"Will you describe him when a boy?"

"Well, he was at this time not grown, only six feet two inches high. He was six feet four and one-half inches when grown—tall, lathy and gangling—not much appearance, not handsome, not ugly, but peculiar. This kind of a fellow: If a man rode up horseback, Abe would be the first out, up on the fence and asking questions, till his father would give him a knock side o' the head; then he'd go, throw at snowbirds or suthin', but ponderin' all the while."

"Was he active and strong?"

"He was that. I was ten years older, but I couldn't rattle him down. His legs was too long for me to throw him. He would fling one foot upon my shoulder and make me swing corners swift, and his arms so long and strong! My, how he would chop! His ax would flash and bite into a sugar-tree or sycamore, and down it would come. If you heard him fallin' trees in a clearin' you would say there were three men at work by the way trees fell. But he never was sassy or quarrelsome. I've seen him walk into a crowd of sawin rowdies, and tell some droll yarn and bust them all up. It was the same when he was a lawyer; all eyes whenever he riz were on him; there was a suthin' peculiar about him."

"What did you teach him to write with?"

"Sometimes he would write with a piece of charcoal, or the p'int of a burnt stick, on the fence or floor. We got a little paper at the country town, and I made ink out of blackberry briar-root and a little copperas in it. It was black, but the copperas would eat the paper after a while. I made his first pen out of a turkey-buzzard feather; them's good for pens. We had no geese them days. After he learned to write he was scrawlin' his name everywhere; sometimes he would write it on the white sand down by the crick-bank, and leave it till the freshet would blot it out. I reckon he never did a mean act. I could see he didn't know how, an' he never learned."

"Did you have any idea of his future greatness?"

"No; it was a new country and he was a raw boy; rather a bright and likely lad, but the big world seemed far ahead of him. We were all slow-goin' folks, but he had it in him, though we never suspected it."

"Did he take to books eagerly?"

"No; we had to hire him at first. But when he got a taste it was the old story—we had to pull the sow's ears to get her to the trough and pull her tail to get her away. He read a great deal and had a wonderful memory—wonderful—never forgot anything."

"What church did Abe attend?"

"The Baptist. I'll tell you a circumstance about him. He would come home from church and put a box in the middle of the cabin floor, and repeat the sermon from text to doxology. I've heard him do it often."

"Was he a religious man?"

"Well, he wasn't in early life a religious man. He was a moral man strictly—never went to frolics, never drank liquor, never used tobacco, never swore. But in after life he became more religious; but the Bible puzzled him, especially the miracles. He often asked me in the timber, or sittin' around the fire-place nights, to explain Scripture. He never joined any church or any secret order."

At the ceremonies of consecrating the national burying ground for our gallant boys who fell in the battle of Gettysburg, this same Edward Everett, long distinguished as an orator and statesman, delivered the formal oration of the day. The boy, above described by Dennis Hanks, was present as President of the United States. A large concourse of people, with many prominent men, were in attendance. After Mr. Everett had concluded, the immense assembly enthusiastically called for President Lincoln. The few memorable words which he gave in response, are now as precious in American history as the Declaration of Independence. "As the President closed," says Arnold, "and the tears, and sobs, and cheers which expressed the emotions of the people subsided, he turned to Everett, and grasping his hand, said: 'I congratulate you on your success.' The orator gracefully replied: 'Ah, Mr. President, how gladly would I exchange all my hundred pages to have been the author of your twenty lines.'"

Mr. Lamon gives a full and graphic picture of Mr. Lincoln's career, the early portion of which can be read with profit by those who believe in the hot-horse process in religion, philosophy and education. Let such remember the words of Emerson:

"The Eden of God is bare and grand; like the out-door landscape, remembered from the evening fire-side, it seems cold and desolate whilst you cower over the coals; but once abroad again, we pity those who can forego the magnificence of nature for candle light and cards."

Was not New Salem, that little hamlet on the Sangamon River, such a "garden of Eden" to the soul of young Lincoln, where he landed at the age of twenty-two, and remained during seven years? At this time he was chiefly remarkable for great strength and skill in swinging the ax and man, in following the plow, dexterity in wrestling, and ingenuity in telling stories. It was these accomplishments of a pioneer life that at once made him a power in that now historic little village. The following vivid and picturesque description of Lincoln's life and his associates in New Salem is from Mr. Herndon's pen:

"It lies about twenty miles north-west of Springfield. It was here that Mr. L. became acquainted with a class of men the world never saw the like of before or since. They were large men—large in body and large in mind; hard to whip, and never to be fooled. They were a bold, daring, and reckless sort of men; they were men of their own minds—believed what was demonstrable; were men of great common sense. With these men Mr. Lincoln was thrown; with them he lived, and with them he moved, and almost had his being. They were skeptics all—scoffers some. These scoffers were good men, and their scoffs were protests against theology—loud protests against the follies of Christianity. . . . They were on all occasions, when opportunity offered, debating the various questions of Christianity among themselves; they took their stand on common sense, and their own souls; and, though their arguments were rude and rough, no man could overthrow their homely logic. They riddled all divines, and not unfrequently made them skeptics. . . . They were a jovial, healthful, generous, social, true and manly set of people."

"There were giants in those days" and Mr. Lincoln towered above them all. In equipping him for the pursuit of truth and justice, no college in the land could favorably compare with this Socratic and natural life. This boy of the mountains, of the magnificent forests, prairies and rivers of the

heart of our country, could here follow the hereditary tendencies of his mother. In the interview above alluded to, Dennis said: "Abe was a mother's boy. His kindness, humor, love of humanity, hatred of slavery, all came from her." "His strong will from his father." His brain preponderated in the frontal and coronal portions of his head, hence good habits, great mentality, moral elevation, love of truth, and loyalty to reason—or God. The sturdy practical philosophers, "of large brains and bodies," were the learned professors, who educated "his strong will," "love of humanity," and taught him to know himself. These inherited tendencies impelled him to work in that largest field of action—morals and justice. The knowledge required in this field may be summed up in the couplet:

"Know, then, thyself, presume not God to scan;
The proper study of mankind is man."

But it is replied, language must be used. We can only think in words. Very true. Now behold Mr. Lincoln's method of acquiring language, together with the perfect use of it, and the study of mankind so far as it can be had from books. His faithful and intuitive partner says:

"The truth about this whole matter is, that he read less and thought more than any man in his sphere in America. No man can put his finger on any great book written in the last or present century that he read. When young he read the Bible, and when of age he read Shakespeare. This latter book was scarcely ever out of his mind."

What does this mean? Why, that he lived in the Fatherhood of God and the brotherhood of man, in reason and among men. In the study of the meaning and the use of words, of mankind and ethical laws, what books can compare with these just named? In fact, our ordinary and abstract thoughts have their beginnings, naturally, in what passes daily under our observations, or "in letting the world do all, and suffering the spirit of the hour to pass unobstructed through the mind." The contents of a book are only hear-say evidences of the truth or conclusions of some "interviewer" of Nature and Reason. A word is simply a coach for a thought to ride in—a tool to work with. What a train of thought would arise in the mind of Mr. Lincoln in the later years of his life at the word "chop." He knew its meaning by his own early experiences, and in like manner, of almost every word in his vocabulary. Hence every one understands whatever he wrote or spoke. Mr. Lamon says:

"It is a curious fact, that through all Abe's childhood and boyhood, when he seemed to have as little prospect of the Presidency as any boy that was ever born, he was in the habit of saying, and perhaps sincerely believing, that that great prize would one day be his. When Mrs. Crawford reproved him for fooling, . . . and asked him, 'what he supposed would ever become of him' he answered that 'he was going to be President of the United States.' That he frequently made use of this expression is well known. Arnold says: 'The dream of his youth, the

aspiration of his life, was to be the liberator of the negro race." This is what in transcendental phraseology, may be called "hitching your wagon to a star." Therefore his personal aims were as definite as they were high. He was preparing to "hitch on" in New Salem; first as grocer's clerk, then surveyor, law student, pettifogger, stump-speech maker, legislator and lawyer, after which he removed to Springfield. Bearing in mind his hereditary influences, "love of humanity and hatred of slavery," it would seem as though the learned professor of Oxford had young Lincoln and his environments before him when he wrote:

"For carrying out the chief objects of our life on earth, very little of what is now called civilization is really wanted. Many things are pleasant, without being really essential to our fulfilling our missions on earth. For laying the foundations of society, for settling the broad principles of law and morality, for discovering the deep traces of order and unity in nature, and for becoming conscious of the presence of the Divine within and without, a life in the forests, on the mountains, aye, even in the desert, is far more favorable than a lodging in Bond street." These conclusions of the great philologist and deductive philosopher are brave, as they are true and pertinent to Mr. Lincoln and all self-made men.

In the same key note Wendell Phillips gave a bugle-blast in Harvard University that is still ringing in its antiquated halls. And to-day that accomplished scientist, Alexander Winchell, with pen and tongue is most eloquently attacking the educational methods of our schools and institutions of learning. People are slowly finding out that our systems of education, the divine right of kings—even Christianity itself—originated in the belief of a personal God, and in the geocentric theory, which made the earth the immovable centre of the universe. The doctrine which logically followed, that God as a personality is outside of nature, having on earth as solely cognizant by his will and especially delegated to do his bidding, popes, kings, clergymen and priests, is fast becoming obsolete. Their inductive methods of teaching and reasoning, however, universally prevail, and the immense reservoir of knowledge is assumed to lie in the exclusive keeping of these functionaries and their diplomitized professors. Parent and teacher are incited to nourish the brain from youth through manhood from their reservoir, instead of *educing* his innate faculties to activity. Theologians always have controlled, and continue to control our higher institutions of learning and generally our common schools. To maintain their hold on the popular mind, they iterate and reiterate the text which runs through the Bible and their theology, that "No man hath seen God at any time;" this, too, when every thinking person ought to know, that from the first dawn of his own consciousness he has always been face to face with God. These consecrated and costly "high places" are generally equipped for God's glory as well as their own. They are profusely supplied with Bibles and theological literature, or text books. The latter may be said to constitute the aqueducts through which flow accumulated religion and learning. These supply pipes are on tap at the will of preacher and teacher. The absurdity of all this, and its demoralizing effects upon its deluded victims, are seen in what is now taking place in Montreal, at present writing, where that deadly epidemic, the small-pox, is fearfully prevailing. As a preventive to its spreading, the Board of Health, mostly Christians, have closed the schools. This Board has now shocked the religious sentiment of a great part of the population of the city, by declaring that the public welfare demands the closing of the churches. These Christians maintain that when such a calamity is upon them, the churches should be kept open, that they may resort to them to pray for the dead, for the recovery of those afflicted with the malady and that they may in those holy places pros-

trate themselves in prayer for divine succor and consolation. The vast superstructure of Christianity and its methods of education, founded upon a false basis, overshadows and gives direction to thought and action in the other "learned professions." Medical men assume to be *experts* in matters of mind, as well as of the human body. On dissecting it, they fail to find any soul, hence they exclude soul or spirit from their science. Flint's Physiology, a voluminous and learned American work and an authority in colleges and schools, thus annihilates the souls of men: "The brain is not, strictly speaking, the organ of the mind, for this statement would imply that the mind exists as a force, independently of the brain; but the mind is produced by the brain substance." Thus they regard mind, or the soul, as purely phenomenal—as something holding about the same relation to the brain, as music to the violin, when the violin plays itself. If you wish to throw one of these doctors into fits, say to him that the reverse of this dogmatic statement is the truth; that is, the brain of a man is the organ of his spirit. If you desire to excite his senile garrulity to the production of a series of trashy novels, simply mention "Molly Fancher," the renowned Brooklyn clairvoyant. You can instantly throw a theologian into agony by quoting from the Platonism of Fichte, Schilling and Hegel, that: "The entire system of the universe, therefore, is a species of organization formed from a centre outwards, and rising ever from lower to higher stages." This is certain to make him roll his frenzied eyes lovingly to his insulted personal God and cry, Pantheism, Pantheism! It is then an easy matter to send him off into spasms by saying that spirits in the other world can and do communicate with spirits in the body. Now make your will and die. Then these "*Experts*" will have the best of you and will take revenge. They will walk into the court, swear that you are a lunatic and aid in breaking your will and giving your property to the very persons you did not intend to have it.

LINCOLN'S VIEWS OF SPIRITUALISM.

In connection with the religious views of President Lincoln, the writer hereof has been especially requested by prominent parties, to present the available evidence of his relation to, and belief in, the modern spiritual phenomena. It is evident from his great spirituality inherited from his mother, that when an exciting cause came, he would not hesitate to seek sensible evidence of continued spirit existence after death. That this cause came to him will be shown. His great spiritual nature is disclosed by Mr. Herndon in a few words: "His mind ran back behind all facts, things and principles to their origin, history, and first cause—to that point where forces act at once as effect and cause." "The veil between him and the supernatural was very thin," says Arnold. Special phrases of his spiritual mindedness, such as presentiments, visions and dreams, are given by biographers of Mr. Lincoln. Says Arnold.

"Mr. Lincoln often declared to his intimate friends that he was from boyhood superstitious. He said that the near approach of the important events in his life were indicated by a presentiment or strange dream, or in some other mysterious way, it was impressed upon him that something important was to occur. There is a tradition that on his visit to New Orleans, he and his companion, John Hanks, visited an old fortune teller, a Voodoo negress. Tradition says that during the interview, she became very much excited, and, after various predictions exclaimed: 'You will be President, and all the negroes will be free.'"

At another place, Mr. Arnold continues the subject in this strain.

"We have seen that Lincoln in his younger days dreamed of being an emancipator. In what way this dream or presentiment entered his mind, whether it was the prophecy of the Voodoo on his visit to New Orleans, or

whether it was one of those mysterious impressions which come from no one knows where, it is impossible to tell. A careful reading of his speeches and writings will indicate that in some way there had been impressed upon his mind a premonition that he was to be an agent in freeing the slaves."

Mr. Arnold also corroborates statements made by several other persons of the strange dream narrated by the President on the very day of his assassination. This dream was the last of all the remarkable chain of presentiments which had marked his extraordinary life. It is thus graphically told by Judge Pierpont in his address to the jury in the celebrated Snrat trial:

"Mr. Pierpont resumed his remarks, and said he now came to a strange act in this dark drama—strange, though not new—so wonderful that it seems to come from beyond the veil that separates us from death. It is not new, but it is strange. All governments are of God, and for some wise purpose the Great ruler of all, by presentiments, portents, bodings, and by dreams, sends some shadowy warning of a coming dawn when a great disaster is to befall a nation. So was it in the days of Saul—when Cæsar was killed—when Brutus died at Philippi—so was it when Christ was crucified—so was it when Harold fell at the battle of Hastings—so was it when the Czar was assassinated—so was it before the bloody death of Abraham Lincoln, President of the United States. In the life of Cæsar by DeQuincy, in the life of Pompey, by Plutarch, is given the portents that came to warn Pompey. Here it is we find how Cæsar was warned. We find it true in all cases, and never in the whole history of the world has there been a single instance when the assassins of the head of a movement have not been brought to punishment. The assassin of a ruler never has escaped, though he has taken 'the wings of the morning and fled to the uttermost parts of the earth.' On the morning of April 14, Mr. Lincoln called his cabinet together. He had reason to be joyful, but he was anxious to hear from Sherman. Grant was here, and he said 'Sherman was all right,' but Mr. Lincoln feared, and related a dream which he had the night before—a dream which he had previous to Chancellorsville and Stone River, and whenever a disaster had happened. The members of the Cabinet who heard that relation will never forget it. A few hours afterward Sherman was not heard from—but the dream was fulfilled. A disaster had befallen the government, and Mr. Lincoln's spirit returned to the God who gave it. The dream was fulfilled. It was to this purport. He seemed to be at sea in a vessel, that was swept along by an irresistible current toward a maelstrom, from which it seemed no power could save her. Faster and faster the whirling waters swept the fated ship toward the vortex, until, looking down into the black abyss, amid the deafening roar of the waves, and with the sensation of sinking down, down, down an unfathomable depth, the terrified dreamer awoke. The same terrible dream Mr. Lincoln had four times; first before the first battle of Bull Run, again before the second disastrous defeat at the same place, again before the battle of Manassas, and finally, as above mentioned, on the night before his own assassination. Mr. Lincoln had at last come to recognize the dream as a portent of some grave disaster."

His biographer, Mr. Lamon, says:

"The writer of those pages riding over the prairies of Illinois with him long years ago, travelling from one county to another to attend the courts, was told by him repeatedly that he did not recollect the time when he did not believe that he would at some day be President. It seemed to him manifest destiny. 'I will get there,' he would say seemingly in the fullest confidence of realizing his prediction."..... "His mind was filled with gloomy forebodings and strong apprehensions of impending evil, mingled with extravagant visions of personal grandeur and power. His imagination painted a scene

just beyond the veil of the immediate future, gilded with glory, yet tarnished with blood. It was his destiny; splendid but fearful, fascinating but terrible. . . . He never doubted for a moment but that he was formed for some great or miserable end. He talked about it frequently and sometimes calmly. Mr. Herndon remembers many of these conversations in their office at Springfield, and in their rides around the circuit. Mr. Lincoln said the impression had grown in him all his life, but Mr. Herndon thinks it was about 1840 that it took the character of a 'religious conviction.' To him it was fate, and there was no escape nor defense. The presentiment never deserted him, it was as clear, as perfect, as certain, as any image conveyed by the senses. He had now entertained it so long that it was as much a part of his nature as the consciousness of identity. All doubts had faded away, and he submitted humbly to a power which he could neither comprehend nor resist. He was to fall,—fall from a lofty place, and in the performance of a great work. The star under which he was born, was at once brilliant and malignant; the horoscope was cast, fixed, irreversible; and he had no more power to alter or defeat it in the minutest particulars than he had to reverse the law of gravitation. After the election he conceived that he would not 'last' through his term of office, but had at length reached the point where the sacrifice would take place."

"Which ever way it ends," said the President to Mrs. Harriet Beecher Stowe, alluding to the war, "I have the impression that I shall not last long after it is over." To another he said: "I feel a presentiment that I shall not outlast the rebellion. When it is over my work will be done."

Mr. Arnold quotes the following from Harper's Monthly for July, 1865, written by John Hay, one of President Lincoln's private secretaries:

"It was just after my election in 1860," said Mr. L., "when the news had been coming in thick and fast all day and there had been a great 'hurrah boys,' so that I was well tired out, and went home to rest, throwing myself upon a lounge in my chamber. Opposite to where I lay, was a bureau with a swinging glass upon it; and looking in that glass, I saw myself reflected nearly at full length; but my

face I noticed, had two separate and distinct images, the tip of the nose of one being about three inches from the tip of the other. I was a little bothered,—perhaps startled, and got up and looked in the glass, but the illusion vanished. On lying down again, I saw it the second time, plainer, if possible, than before; and then I noticed that one of the faces was a little paler—say five shades—than the other. I got up and the thing melted away, and I went off in the excitement of the hour, forgot all about it, nearly, but not quite—for the thing would once in a while come up, and give me a pang, as though something uncomfortable had happened. When I went home I told my wife about it, and a few days after, I tried the experiment again, when, sure enough, the thing came back again; but I never succeeded in bringing the ghost back after that, though I once tried very industriously to show it to my wife, who was worried about it somewhat. She thought it was a sign that I was to be elected to a second term of office, and that the paleness of one of the faces was an omen that I should not see life through the last term."

It is asked, what is this marvellous attribute of mind: In the animal kingdom it is known as instinct. In the economy of the bee-hive, it is exercised in the most varied and perfect manner. That great scientist, the late Prof. Agassiz, following in the line of the experimental philosophy of his school, made an entirely erroneous explanation of the method of comb-building by the bee. The fact is, that this little insect in that work by intuition, or its reason, if you please, solves an intricate geometrical problem, and did so long before the days of Euclid. The wonder-

ful methods of the bee caused it to be adopted as the emblem of royalty in Egypt long before Moses was found in the bulrushes, ay—before thought was expressed in written language. It has inspired the concord Sage, if not the Harvard professor:—

"Wiser far than human seer,
Yellow breched philosopher!
Seeing only what is fair,
Sipping only what is sweet,
Thou dost mock at fate and care,
Leave the chaff, and take the wheat."

This faint and special glimmering of reason in the animal, culminates in mankind as intelligence, cunning, ingenuity, sagacity, seer-ship, inspiration, reason and intuition. The latter impels the bee in most of its work.* Near two thousand years before Galileo was tortured by the Christian church for asserting that the "world moves," the intuitive Pythagoras, in his school at Crotona, taught the present heliocentric system of the universe. Discovery, invention, art, poesy, music, seer-ship, prophecy, are all the fruitage, the results of inspiration, intuition, reason—God. Do what President Lincoln did, think, think, think, clearly, logically, then the problem of the mind will solve itself—you will then see and feel immortality, unfoldment, eternal progression, without ocular spirit manifestations. The instances above quoted of presentiments, dreams, etc., are, at the most, but crude coruscations of reason.

Mr. Lincoln's constant gladiatorial work in the arena of law and politics, would not bring into play in daily life the highest attributes of his mind. Yet, as has been shown, flashes from Ætiefic sources came to him. In talking with a friend in 1858 he said: "Sometimes in the excitement of speaking I seem to see the end of slavery. I feel that the time is soon coming when the sun shall shine, the rain fall on no man who shall go forth to unrequited toil."

On occasions of consequence, the first marked manifestation of his reason would be great sagacity. Secretary Seward said that "Lincoln's cunning amounted to genius." Ingenuity or sagacity in an emergency, gave lightning flashes for his action,—mark, at the right time. "All things have two handles; beware of the wrong one," said a seer. The "genius" of Socrates did not advise him to act or to find, but if he purposed to do somewhat not advantageous, it dissuaded him. It was Lincoln's genius, sagacity, that in matters of any moment, prevented him from taking hold of the "wrong handle."

"From the heart of God proceeds,
A single will, a million deeds."

Life, how amazing! Death, how appalling! Birth, agony, and joy! Death, grief and lamentation! Herein is found the exciting cause that impelled the President to resort to spiritual phenomena. His son Willie died, Feb. 20th, 1862, having entered upon his twelfth year of age. This was a fearful affliction to Mr. Lincoln, and at times he gave up to great grief. Carpenter says that during these days of mourning the Rev. Dr. Vinton of Trinity Church New York, called upon him, and tried to give words of consolation. Among many, these are given:

"Seek not your son among the dead! he is not there! he lives to-day in Paradise." "It may be that he, too, like Joseph, has gone, in God's good providence, to be the salvation of his father's household."

In relation to the kind expressions of the Rev. Doctor, in affecting their purpose, Mr. C. then adds: "Through a member of the family, I have been informed that the President's views in reference to spiritual things seemed changed from that hour." And Mr. C. would have the world believe that it was such "snagar-coated" expressions of tradition and the church that changed Mr. Lincoln's views upon spiritual things; and this, too, when in his book are these sentences from the pen of Mr. Herndon, who knew the cast of the President's mind better than anyone else:

"In order to believe he must see, feel, and thrust his hand into the place. . . . before he had faith—belief." . . . Say So's, he had no respect for, coming though they might from tradition, power or authority. Nay! nay!! A mind like Mr. Lincoln's for its peace and resignation, under so great a bereavement, demanded proof of the continued spirit existence of the absent loved one. It was for this purpose, and this alone, that he visited spiritual mediums, and was visited by them in Washington during the years succeeding the death of the boy Willie.

By using the many authoritative quotations in the preceding pages, the writer has kept his own personality therefrom as much as possible, and yet faithfully do his work. But now, like the lawyer who is trying a case, and takes the stand and gives evidence therein, the writer makes this corroborative statement in relation to the mediums, J. B. Conklin, and Mrs. Maynard who was in 1863, Miss Nettie Colburn:

* The published explanation of Agassiz, was that all building was mechanical; that the bee worked the wax into form around its body, as the bird builds its nest. Every apiarist knows that is not correct. The writer has had an observation hive of bees in a bay window of his dwelling for years and in what he says of the intuition of the bee knows what he is writing about. Comb-building, in fact, most of the work of bees, is apparently, just such a pell-mell performance as that of Turner, the great artist in painting a picture. That is described, as seemingly, throwing at random dabs of paint on the canvass, yet all the while a marvelous picture was growing under his touch.

The writer testifies that he was well acquainted with J. B. Conklin, the spirit medium, hereafter named by S. P. Kase; that he knew him well and intimately from the year 1853, up to the time of his death about 1866, then aged forty-eight; that during these years said Conklin was widely known and celebrated as a medium for tests, especially for that of spirit identity, and that he resided, most of this period, in the city of New York; that said Conklin has been a member of the writer's family for weeks at a time, on three different occasions; that he was a man of truth and veracity and of more than ordinary intelligence; that ex-President Fillmore, Judge Albert H. Tracy (a warm and intimate friend of R. W. Emerson), Hon. Henry W. Rogers and other influential men of Western New York, have with great satisfaction attended the spiritual sances of said Conklin, at the house of the writer. In the summer of the year, 1864, said Conklin told the writer, that in the year previous he had breakfasted and dined with President Lincoln in the White House at Washington; that in reply to the question, "How that happened?" Conklin said, in substance, that he was imperatively ordered by his spirit guide, to, at once, go over to Washington, and on his arrival notify the President of the fact; that he immediately went there and sent a note to Mr. Lincoln; that in reply, a note was sent back making an appointment when the President would see him; that he stayed in that city a week or two and gave the President during that time four spiritual sances in his private room; that on seeing Mr. Lincoln he then recognized him as having been at his rooms on Broadway, New York, before he was elected President. The writer further states that for about twenty years he has been personally acquainted with the medium mentioned by Mr. S. P. Kase as Nettie Maynard; that her maiden name was Colburn; that the said Mrs. Maynard and her husband, now reside and have for some years, at the village of White Plains, near New York; that during the latter part of October, 1885, the said Mrs. Nettie Maynard personally informed the writer, that in the year 1863, she gave a spiritual sance at the house of Mr. Lanrie, which President Lincoln and his wife attended; that her life and experiences as a medium were now being prepared for publication in which would appear her account of that sance.

Col. S. P. Kase, a citizen of Philadelphia, has published a long statement under the heading:

"Abraham Lincoln. Was he influenced by the phenomena of modern Spiritualism to the great and mighty responsibility of emancipating four millions of slaves?"

The present writer does not believe Lincoln was thus influenced. His sole object here is to prove that President Lincoln attended spiritual seances, not for amusement as he read Artemus Ward, but as an earnest and candid seeker for a knowledge of the fact of immortality and especially to learn of the condition of his son in the other world. Therefore, only so much is taken from Col. Kase's letter to the public, as relates to the mediums, Conklin and Maynard. With the former, the Colonel was acquainted prior to the year 1862, at which time he met him in the city of Washington and took a letter from Conklin to President Lincoln who broke it open and read it, seemed a little surprised, saying:

CONVERSATION BETWEEN THE PRESIDENT
AND COL. KASE.

"What does this mean?"

My reply was, "I do not know what the letter contains, but I have no doubt that it means just what it says."

"You do not know," responded the President, "what this letter is, and yet you think it means just what it says?"

"Yes, sir; I think so," I replied.

"Well, then," said the President, "I will read it for you."

Here is the letter:

"I have been sent from the city of New York by Spiritual influence pertaining to the interest of the nation. I can't return until I see you. Appoint the time."

Yours, etc. (Signed.) J. B. CONKLIN."

The President then said, "What do you know about Spiritualism?"

A. "I know very little, but what I do know you are welcome to."

President. "Let me hear."

Col. Kase then proceeds to relate some of his interesting spiritual experiences, and then says:

"This, dear reader, was what I told Abraham Lincoln in July, 1862."

President Lincoln seemed very much interested and said: "Tell Mr. Conklin that I will see him on Sunday, between 9 and 10 A. M."

"O, no, was my reply; write him a letter."

"O, yes, I will write him a letter," was the reply of the President,

The Colonel adds that four weeks after he carried the Conklin letter to the President, he and Judge Wattles, in the evening, attended a spiritual seance at the house of Mrs. Laurie, at which was Mr. and Mrs. Lincoln. Among the mediums that attracted the especial attention of the President, the Colonel mentions the name of Mrs. Nettie Maynard. Col. Kase states that two evenings thereafter he attended another seance at Mrs. Laurie's, where he again met Mr. and Mrs. Lincoln.

The father, mother and sister, mentioned in the following verified statement are deceased. However, there are living, other persons, who know of the truth of the matters therein stated. These persons prefer, at this time, to have their names kept from the public:

LINCOLN IN THE SEANCE ROOM.

WASHINGTON, D. C., October 31, 1885.

Col. J. C. Bundy, Chicago, Ill.:

DEAR SIR:—I have been requested by your friend, Mr. C. O. Poole, to make a statement in writing regarding what I know of visits, etc., by President Lincoln, at my father's house for investigation of Spiritualism.

My father, the late Cranston Laurie, was a well known and leading Spiritualist for many years prior to his death, all of which time he resided in or near the city of Washington, and was a clerk in the United States post office, holding the especial office of statistician. My mother and sister were mediums. About the commencement of the year

1862, my father became personally acquainted with late President Abraham Lincoln, and my belief is that through my father's influence, the President became interested in Spiritualism. I have very often seen Mr. Lincoln at my father's house engaged in attending circles for spiritual phenomena, and generally Mrs. Lincoln was with him. The practice of attending circles by Mr. Lincoln at my father's house continued from early in 1862, to late in 1863, and during portions of the time such visits were very frequent. This was especially the case after the President's son Willie died. I remember well one evening when Nettie Colburn, a medium, was present, Mr. Lincoln seemed very deeply interested in the proceedings and asked a great many questions of the spirits.

I have on several occasions seen Mr. Lincoln at a circle at my father's house, so much

influenced, apparently by spiritual forces, that he became partially entranced, and I have heard him make remarks while in that condition, in which he spoke of his deceased son Willie, and said that he saw him. I have on several occasions seen Mr. Lincoln take notes of what was said by mediums. At one circle, I remember that a heavy table was being raised and caused to dance about the room by what purported to be spirits. Mr. Lincoln laughed heartily and said to my father, "Never mind, Cranston, if they break the table, I will give you a new one." On one occasion, I remember well of hearing my father ask Mr. Lincoln, if he believed the phenomena he had witnessed was caused by spirits, and Mr. Lincoln replied, that he did so believe. This was on a Sunday evening late in 1862. I fix the time by the fact that I was injured the same evening by a runaway horse. In 1862, I was fifteen years of age. My father moved from Washington to a place in the country outside the city late in 1863.

J. C. LAURIE.

Sworn to and subscribed }
before me this 1st day }
of November, 1885.

THEODORE MUNGER,
U. S. Commissioner.

The phenomena of modern Spiritualism are only infinitesimal portions of religion. There is no question, but that Mr. Lincoln witnessed them, treated them fairly, sincerely and kindly, as he would our telegraphic system, or the boy who brought its dispatches to him. To what extent he recognized these phenomena, as links in a chain of evidence proving the immortality of the soul, or of spirit identity, was known only to himself. There is no doubt, but that in the last years of his solemn and eventful trials, personal and public, gentle soothing influences came to his wearied soul from spiritual sources, through mediums and in other ways. Of all noble men embalmed in history, he believed in living and acting in one world at a time and in the right way. The diamond point on which his world revolved was that of his favorite poet:

"The rank is but the guinea's stamp
The man's the gold for a' that."

This sentiment inspired him to work entirely in the adjustment of social, political and civil rights. Never as a partizan of Christianity, Spiritualism or any ism, or sect; but always as the fearless and eloquent champion of the "plain people"—the entire brotherhood of man. In this aspect he stands peerless and alone. No man had a stronger love of justice, and this as a living substantial principle inspired his work. It was so potent to him that like the bee, he could not help from working in just and true relations with the pure and good, in accordance with a clear perception of his relation to the universe—reason—God.

In the divine record of the deeds of such a man will be found his religion or philosophy. Do we like that religion? There is an inexhaustible supply. The universe outside and inside is a real essence of forces and principles, infinite and finite. Let us live and work—work, work in accord with principles—not forces—always inspired by use and justice, and then can flow into our consciousness all there is of the religion of poets, prophets, philosophers and as did Abraham Lincoln.

THE
Secret and Political History
OF THE
WAR OF THE REBELLION

The Causes Leading Thereto, and the Effects,

SHOWING HOW

ABRAHAM LINCOLN CAME TO BE PRESIDENT
OF THE UNITED STATES,

EXPOSING THE SECRET WORKING AND CONSPIRING OF
THOSE IN POWER,

AND THE

MOTIVE AND PURPOSE OF PROLONGING THE WAR FOR FOUR YEARS!

With Additions and Illustrations.

By FAYETTE HALL,
AUTHOR AND PUBLISHER.



NEW HAVEN, CONNECTICUT, U. S. A.

1890.



Fayette Ball

The first number of "The Secret and Political History of the Rebellion" had gone to press, when my attention was called to an article in the *New York Sun*, under date of April 4, 1891, which so forcibly substantiates certain statements in this History that a copy is inclosed.—F. H.

SPIRITUALISTIC HIGH JINKS.

ABRAHAM LINCOLN REVISITS THE EARTH AT WHITE PLAINS.

Twenty-two Other Ghosts in Postmaster Maynard's House Yesterday Giving a New Spiritualist Book a Send-off.

A materialization séance was held in White Plains on Friday, April 3, under rather remarkable circumstances. The scene was the sick room in which Mrs. Nettie Colburn Maynard, the once famous medium, and now the wife of the Postmaster of White Plains, has been confined to her bed for nearly ten years, a helpless and suffering but patient invalid. For most of this time she has been engaged in dictating to an amanuensis a book containing an account of her séances in Washington with Lincoln, Seward, Stanton and Chase during the most critical period of the nation's history.

It is well known among those who knew Lincoln at all intimately that the emancipation proclamation was issued by direction of a spirit said to have been that of Webster speaking through Nettie Colburn, as she was then known. For two years, from 1863 to 1865, Mrs. Maynard was engaged exclusively by President Lincoln, and made her home in the White House, where she gave the President séances almost daily. Careful notes were kept of all these important communications, and the book was completed and put into the hands of Dr. S. B. Brittan for publication about two years ago. He died soon afterward, and the manuscript was lost. Mrs. Maynard heroically set to work to rewrite the history, having, as she says, been assured that she would be assisted by her spirit friends and kept alive until the task was finished.

To verify certain dates and other details, Mrs. Maynard has, during the progress of the work, consulted the spirit of Lincoln and other spirits. During the last two years, while she has been lying in precisely the same position on her bed, her hands and feet twisted terribly by rheumatism, she has been further favored

by the visits of Mrs. M. E. Williams, of this city, through whose mediumship the shades of the invalid's departed friends visited her in visible and tangible shape, bringing her strength and counsel. The last of these sances was that held yesterday in the sick chamber of the cosy house in White Plains.

The "cabinet" consisted of an impromptu arrangement of curtains of soft black woolen stuff drawn across one corner of the room. Those who were privileged to be present were Henry J. Newton, Gen. and Mrs. Wentworth, Mr. and Mrs. Benjamin B. Hill, Charles Quinby, Mrs. Colburn, Mrs. Marble, W. E. Hartrnft, Miss Gertrude Williams, and the reporter. These occupied chairs ranged around two sides of the room.

The medium took her seat behind the curtains about 3 o'clock, and despite some fears expressed by her as to the effects of poor conditions as to light, arrangements, and sick magnetism, the sance that ensued was one of the most remarkable in the history of spiritualism.

In the dim red light from a small lamp with colored glass sides no less than twenty-three different individuals emerged from the cabinet, walked about the room, were recognized as the shades of departed friends, and conversed with Mrs. Maynard and others.

Those in the circle were singing "Nearer, my God, to Thee," when suddenly a form in feminine white drapery appeared and extended her arms toward the company. It was explained that this was "Priscilla," one of the medium's guides, who usually appeared first to "bless the circle." She faded away as silently as she had come. Then the voice of "Bright Eyes," a little Mexican maiden well known as the medium's familiar spirit, was heard, followed by that of "Frank Cushman," the cabinet spirit. Congressman Somes, of Maine, an intimate friend of Lincoln, came out and walked up to Mrs. Maynard's bedside to give her the precise dates of some events recounted in the latter part of her book which she had been trying for weeks past in vain to remember. The shade of Lincoln, tall, stern, dark and sad looking, appeared for a few moments, gave Mrs. Maynard assurances as to some details in her story, and promised to control her and communicate more fully and particularly as to these events later.

Gen. Morgan Chrysler, who commanded the Thirtieth New York Regiment, appeared in his Brigadier's uniform and was recognized by Mrs. Maynard and her sister, Mrs. Colburn. He reminded them of a certain evening in Washington twenty years ago, and of a practical joke that occurred, after which they gave him the nickname of "Duck Legs."

Frank Cushman and his sister Mary appeared together, and greeted the company courteously. Other occasions when two spirits distinctly appeared together were the apparitions of "Katie Robinson" and "Axis Sprague" in company, and of little "Bright Eyes" and a boy named "Eddie Young, known to several present when in the flesh. Mrs. Colburn, the mother of Mrs. Maynard, came to her sick daughter's bedside and comforted her with voice and touch, as did her sister Julia, who died only two weeks ago. Both conversed earnestly about family matters.

The other spirits that appeared in quick succession during the two hours of the séance were those of Dr. S. R. Beecher, a cousin of the Rev. Dr. Lyman Beecher and Mrs. Maynard's old physician; Dr. J. R. Newton, Dr. Warren, Mrs. Cora Dyer Clough, Bessie Turner, E. V. Wilson, Mr. Clymer, Daniel Hale of Chicago, Margaret Fuller, authoress; Dr. Cutler, Preston T. Holland, who discoursed briefly on the philosophy of spiritualism, and last, "Pinkie," the "control" of Mrs. Maynard, said to be an Aztec princess who lived in Mexico 500 years ago.

She was radiant in jewels of brilliant phosphorescent light that decorated her hair and her dress, and of which she was evidently very proud.

Dr. Holland's discourse brought the séance to an end. All present expressed their extreme satisfaction with the manifestations, and the invalid, for whom the séance was chiefly given, said she had been greatly comforted and strengthened. The revision of the final chapters of the book will be pushed rapidly, and it will probably be put to press within a month.

"Was Abraham Lincoln a Spiritualist?"

Extracts from the famous NETTIE MAYNARD book, 'Was Abraham Lincoln a Spiritualist?' with an account of a seance held at the White House in 1862, in the presence of himself, part of his cabinet, and others.

This message was supposed to have been inspired by Daniel Webster, who in this message, urged Mr. Lincoln to not delay the signing and promulgating of the Emancipation Proclamation.

The writer of the above, at a slate-writing seance at the famous P. L. O. Keelers, of Washington, D. C., received a writing between slates, over the signature of Daniel Webster, in which he says he did inspire that message through N. C. M. I also found a letter that I did not ask for, from Abraham Lincoln, confirming Webster's message, and also adding that Mrs. Surratt was an innocent woman, and one from Mrs. Surratt herself, making the same declaration.

These messages will be found verbatim on the folder.

W. H. PLUMMER, ^{Fredrick} ~~Relay~~, Md.

Folder sent postpaid for 10 cts. or \$5 per 100.

ABRAHAM LINCOLN AND SPIRITUALISM

"I wonder, by the way, how many Americans realize that Lincoln was a convinced Spiritualist, and that he was sustained at the most arduous crisis by his help from the beyond.

"The story is clear and remarkable. Miss Nettie Colburn, a young trance-medium, went to Washington in the crisis of the North-South War. Her object was to get a furlough for her brother, who was a soldier and ill. Mrs. Lincoln had heard of the powers of Miss Colburn, and the President was asked to confirm them. Miss Colburn was asked to the White House.

"Upon the entrance of the President she was at once entranced and spoke for an hour in a most convincing and commanding way. Spectators seemed to have recognized terms of speech which recalled Daniel Webster. 'Those present declared that they lost sight of the timid girl in the majesty of the utterance and seemed to realize that some strange masculine spirit-force was giving speech to almost divine commands.'

"The spirit-orders were to instantly issue the proclamation on slavery and so give moral elevation to the war. Lincoln was much impressed and said, 'My child, you possess a very singular gift, and that it is of God I have no doubt. I thank you for coming here tonight. It is more important than perhaps anyone here present can understand.' A later communication urged him to go in person to visit the Federal camps where the soldiers were much discouraged.

"The effect of these two measures coming at a time of such danger to the Republic was so great that it is not too much to say that the words of a medium went far to preserve the state—that very state which now makes such psychic sensitives as Miss Colburn to be harried by the police."
—From "Our American Adventure,"
by Sir Arthur Conan Doyle.

Was Abraham Lincoln a Spiritualist?—I have just read in my *Weekly Journal* a correspondence from White Plains, N.Y., relating how a Miss Colburn (now Mrs. Nettie Colburn Maynard of that city) was in Washington in the latter part of 1862, giving spiritualistic seances. Mrs. Lincoln induced her husband to attend one of Miss Colburn's seances, and on that occasion he was warned through the unconscious medium not to postpone his issuance of the emancipation proclamation. *A.N.O 10 24 '51*

He was much impressed by the incident, and the proclamation was shortly issued. Mrs. Lincoln obtained Miss Colburn a clerkship, and she remained in Washington, frequently giving seances. The February following, Mr. Lincoln was again present on one of these occasions. A spirit, through her, told the company that a precarious condition of things prevailed in the army at the front, and threatened its usefulness. The President said: "You seem to understand the situation; can you point out the remedy?"

The spirit advised him to go to the front personally with his family and go among the soldiers without ceremony, inquiring into their grievances and showing them that he was the father of his people. Mr. Lincoln said he would do as advised, and he afterwards did so, with good results.

The next time Mr. Lincoln and Miss Colburn met was on the day of the battle of Chancellorsville. The President was very anxious, and at the suggestion of Mrs. Lincoln, Miss Colburn invited and received word from the spirit land. It was to the effect that the Union forces were holding their own. The next day this was confirmed by the ordinary official advices. In the winter of 1863-1864, Mr. Lincoln was present at a seance and the terrible condition of the freedmen was made the subject of a spiritual communication, the President being urged to appoint a committee to investigate the question, which he soon did. Gen. Daniel E. Sickles was present at this seance.

Mrs. Maynard states that during this winter she held seances attended by Mr. and Mrs. Lincoln, at the President's appointment, but as they were private and she was unconscious when the spirit was communicating through her, she does not know what was communicated

the Lincolns and Spiritualism.
CHICAGO, ILL., October 19.—In reference to the statement made by Mrs. Nettie Colburn, of White Plains, N. Y., to the effect that President Lincoln was a spiritualist. Col. Bundy, of this city, editor of the *Religio-Philosophical Journal*, said to-day:

"There can be no question but that Mr. Lincoln sat in seances and repeatedly had mediums at the White House. I know positively that through his investigations he became convinced of the continuity of life and of communication between the two worlds. He was an unusually cautious, discreet man; and while it is quite probable that he received advice from the spirit world, it is also certain that he never blindly followed it. It would have to conform to his own better judgment before being adopted. It is a fact, as has been stated, that Lincoln held seances during the winter of 1864-5 with Charles Colchester and Charles Foster, the well-known mediums, and I also am able to say confidently that he held a seance with Miss Nettie Colburn. Mrs. Lincoln became a confirmed spiritualist, and it is within my knowledge that after the death of her husband she spent several weeks at different times in St. Charles, Ill., in order to be near Mrs. Leonard Howard, a noted medium. It is my firm conviction and that of others that but for her faith in spiritualism and the messages from the spirit world she received through the mediumship of Mrs. Howard and others Mrs. Lincoln would have become hopelessly insane and probably a raving maniac."

CALL LINCOLN SPIRITUALIST.

Mediums Declare Emancipator Had Sittings in the White House. *1869*

SPECIAL DISPATCH TO THE GLOBE-DEMOCRAT.

ST. JOSEPH, MO., May 27.—Was Abraham Lincoln a pioneer of the Spiritualism cult in America?

This question was raised to-day at the State Convention of Spiritualists in session here.

Above the pulpit was an elaborate design, worked out in American flags, patriotic bunting and sunflowers, from the midst of which a portrait of the great emancipator gazed down serenely upon the deliberations.

"Lincoln was the first Spiritualist of any consequence in this country," said one of the delegates. "He had seances before he was elected to the presidency."

Rev. Thomas Grimshaw of St. Louis, mentor of the faith in Missouri, modified the delegate's version.

"It would hardly be fair, perhaps," he said, "to designate Lincoln as a Spiritualist; though he is known to have accepted in a general way the truths of our religion, it is certain that he was not affiliated with any other church."

"During the civil war he had many sittings with a Spiritualist medium at the White House, and he attributed many of the successes of his remarkable administration to the advice she gave him."

A movement for the union of all Spiritualists in the world into one powerful organization to proselyte for the faith was started to-day.

Lincoln and the Spiritualists.

The most conspicuous thing in the beautifully decorated hall when Mrs. O. Potter, first vice-president of the State association, called the meeting to order yesterday was a great portrait of the martyred President, Abraham Lincoln. The portrait was decorated with small American flags and evergreens and was hung immediately over the speaker's stand.

"The significance of Lincoln's picture here," said a member of the association, "is that his career was a monumental and everlasting contradiction of the statements and the general public belief that Spiritualists are all cranks and fools. Lincoln, as is well established by history, was as firm a believer in spiritualism as we now know it, as is any member of this association. He frequently underwent tests and his near friends know that all of his actions, both in war and peace, were directed by those in the spirit land. He knew of the exact result of every great battle of the war through the spirits before it was conveyed to him by the ordinary means of telegraph and mail. But only a few of his most intimate friends knew of this knowledge he had. Had he made it public, he would never have been President of the United States, for the prejudice against Spiritualism was even greater then than it is now."

"Lincoln once wrote a book on the subject, but a friend who knew he had great promise in a political way stole the manuscript and burned it and persuaded Lincoln not to re-write it. Since Lincoln entered the spirit land he has frequently expressed himself as very sorry that he allowed his knowledge of spiritualism to be kept from the public."—Springfield (Mo.) Leader-Democrat. *1886*

LINCOLN'S SPIRITUALISM. *1851*

A Reassertion of the Story of His Having Consulted Various Mediums.

CHICAGO, Ill., Oct. 19.—In reference to the statement made by Mrs. Nettie Colburn of White Plains, N. Y., published this morning, to the effect that President Lincoln was a Spiritualist, Colonel Bundy of this city, editor of the *Religio-Philosophical Journal*, said to-day:

"There can be question but that Mr. Lincoln sat in seances and repeatedly had mediums at the White House. I know positively that through his investigations he became convinced of the continuity of life and of communication between the two worlds. He was an unusually cautious, discreet man, and, while it is quite probable that he received advice from the spirit world, it is also certain that he never blindly followed it. It would have to conform to his own better judgment before being adopted."

"It is a fact, as has been stated, that Lincoln held seances during the winter of 1864-5 with Charles Colchester and Charles Foster, the well-known mediums, and I also am able to say confidently that he held a seance with Miss Nettie Colburn. Mrs. Lincoln became a confirmed Spiritualist, and it is within my knowledge that, after the death of her husband, she spent several weeks at different times in St. Charles, Ill., in order to be near Mrs. Leonard Howard, a noted medium."

It is my firm conviction, and that of others, that but for her faith in spiritualism and the messages from the spirit world which she received through the mediumship of Mrs. Howard and others Mrs. Lincoln would have become hopelessly insane and probably a raving maniac."

A MEDIUM SAYS LINCOLN ATTENDED HER SEANCES.

She Claims That the Visit by the President to the Forces in the Field Was Inspired by a Spiritual Communication—Forewarned of His Fate.

1891

WHITE PLAINS, N. Y., Oct. 18.—In a work entitled "Was Abraham Lincoln a Spiritualist?" Mrs. Nettie Colburn Maynard of this city, makes some startling claims in regard to Mr. Lincoln's belief in the supernatural communications. She states that in the latter part of 1862, when she was a young girl, and gaining a reputation as a medium, she was in Washington, and became acquainted with Mrs. Lincoln and a number of other persons of prominence, who were attendants upon her seances. Through this means she came in contact with the President.

Mrs. Lincoln induced her husband to attend one of Miss Colburn's seances, and on that occasion he was warned through the unconscious medium not to postpone his issuance of the emancipation proclamation. Those present were surprised, and asked Mr. Lincoln if any pressure had been brought to bear to secure the deferment of the proclamation, and he replied that there had been pressure of the strongest kind. He was much impressed by the incident, and the proclamation was shortly issued. Mrs. Lincoln obtained Miss Colburn a clerkship, and she remained in Washington, frequently giving seances.

In February following Mr. Lincoln was again present on one of these occasions. A spirit, through her, told the company that a precarious condition of things prevailed in the army at the front, and threatened its usefulness.

The President said: "You seem to understand the situation; can you point out the remedy?"

The spirit advised him to go to the front personally with his family and go among the soldiers without ceremony, inquiring into their grievances and showing them that he was the father of his people. Mr. Lincoln said he would do as advised, and he afterward did so, with good results.

At this seance, Mr. Lincoln, together with D. E. Simes, Congressman from Maine, Colonel S. P. Kase of Philadelphia, and others, sat upon a piano, which was moved by the spirits, notwithstanding their weight. When asked what he thought of the affair, Mr. Lincoln was reticent, but stated freely that he had not supposed the things communicated through the medium were known to anyone but himself.

The next time Mr. Lincoln and Miss Colburn met was on the day of the Battle of Chancellorsville. The President was very anxious, and, at the suggestion of Mrs. Lincoln, Miss Colburn invited and received word from the spirit land. It was to the effect that the Union forces were holding their own. The next day this was confirmed by the ordinary official advices.

In the winter of 1863-4 Mr. Lincoln was present at a seance, and the terrible condition of the freedmen was made the subject of a spiritual communication, the President being urged to appoint a committee to investigate the question, which he soon did. General Daniel E. Sickles was present at this seance.

Mrs. Maynard states that during this winter she held seances attended by Mr. and Mrs. Lincoln, at the President's appointment, but as they were private and she was unconscious when the spirit was communicating through her, she does not know what was communicated, neither Mr. nor Mrs. Lincoln having told her afterward what had occurred.

During the winter of 1864-5 Charles Colchester and Charles Foster, two well-known mediums, held seances for the President, and through them, as well as through Miss Colburn, the President was warned of his approaching fate. He did not admit, however, that he placed any reliance upon these prophecies.

Besides the account given by the writer of Mr. Lincoln's words and actions at seances, she gives many interesting reminiscences of Mr. Lincoln's general life, which she had many opportunities of observing. The writer is now the wife of Wm. Porter Maynard, and resides with him at the same place.

MR. LINCOLN AND THE SPOOKS.

The Martyr President's Experiences with a Medium.

Henry Ward Beecher's Sister Says He Was a Spiritualist, but Mrs. Beecher Denies It.

Special Correspondence of the Globe-Democrat.

NEW YORK, January 27.—I have often read lately the statement that Abraham Lincoln was a Spiritualist. Spiritualists here claim him as they do Queen Victoria and the late Henry Ward Beecher. They base their claims on the statements made by a remarkable medium who died eight months ago at White Plains, N. Y., Mrs. Nettie Maynard Colburn, who wrote a book about the martyr President. He is not the only prominent person that sought Miss Maynard for evidence of her mediumistic powers. Many Congressmen were present at her seances in Washington, and she had among her distinguished patrons Gov. Seymour of Connecticut, "Brick" Pomeroy and Mrs. E. D. E. N. Southworth, the novelist. The spirits she called up were many, but she had a decided leaning toward dead and gone poets, and while under the spirit influence she wrote poem after poem, some of which have been preserved in her autobiography. While in a trance once she recited eleven different poems. Mrs. Maynard had no intellectual training as a child. She could not attend school regularly, as she was often and for long periods ill, and she grew up without acquiring anything like an education. Yet she uttered very good verse in some of her trances, and wrote good verse, too, and there is merit in more than one of her preserved efforts. Bobbie Burns, the Scotch poet, sang through her on one occasion, giving vent to the following:

I give you greeting frae the land
That's diled with monny a blessing;
Where love and truth walk hand in hand,
Mid balmy airs caressing;
Na angry God! Na de'il wild,
As in tradition's story,
But the Gude Shepherd owns each child,
And love takes a' the glory.

Mrs. Maynard went into trances in which she would see illuminated letters which formed the subject matter of communications from spirit friends. The latter would also recite messages to her and would also control her hand so as to write messages from the dead to the living. In Lincoln's day she was a young woman of medium height, somewhat plump, with brown hair and brown eyes. She first lectured on spiritualism. In her book she says she was an unlettered girl at the time when she delivered these lectures, but the spirits controlled her so that she talked most eloquently. The title of her book is, "Was Abraham Lincoln a Spiritualist?" She said the President was not only a Spiritualist, but that he was greatly influenced by communications received by him through her from spirit-land. He attended several of her seances in the latter part of 1862 and the winter of 1863. At some of these seances ex-Congressman Somes, of Maine, Gen. Daniel E. Sickles, Cranston Lowrie, Statistician of the Post Office Department, and Chief of the Agricultural Department Newton, were present. Mrs. Maynard was controlled, she says, by spirits that had been great public men. In fact there was a Congress of such spirits sitting and deliberating for her patrons. These spirits advised President Lincoln not to delay the issuance or enforcement of the emancipation proclamation beyond the spring of 1863. Mrs. Maynard insists that it was remarked by all persons present that her voice and the language employed while she was in the trance condition made her communication sound as though uttered by Daniel Webster. She thus aimed to convey the idea that it was Daniel Webster and not herself or any insignificant spirit that was speaking. She claims that after receiving this important and significant message President Lincoln placed his hand on her head and said:

"My child, you possess a very singular gift, but that it is of God I have no doubt. I thank you for coming here to-night. It is more important than perhaps any one present can understand."

On the evening of February 5, 1863, the President left a Cabinet meeting to visit her. This is her story again. He was anxious to hear what, if anything, the spirits had to say to him. On that occasion Mrs. Maynard was controlled by the spirit of Dr. Bamford, who had in life been a friend of her father. "Dr. Bamford" advised President Lincoln to visit the Army of the Potomac with his family to quell the spirit of dissatisfaction that had arisen, and he told the President that he would be re-elected. She alleges that Lincoln

"It is hardly an honor to be coveted, save one could find it his duty to accept it."

At this seance another medium gave an exhibition of her powers. She moved about a piano by simply playing upon its keys. President Lincoln and others got on top of the piano to hold it down, but their efforts were unsuccessful. It rocked so violently that they got off in a hurry. Henry Ward Beecher's spirit has often appeared at seances, and more than once his spook has made it appear that the great preacher believed in spiritualism while he lived, but was afraid to profess or acknowledge his belief. Mrs. Harriet E. Beecher claims to possess a spirit photograph of Beecher taken at a seance, and when the Spiritualists of the city two years ago published a paper called the *Celestial City*, and had telegraph wires with loose ends stretching toward the sky from the roof of 184 Williams street, this city, and telegraph instruments in the rooms below, they received many messages from the departed preacher, as they did also from U. S. Grant, Abraham Lincoln, President Garfield and nearly all the distinguished dead of the century. The strongest evidence offered by the Spiritualists that Henry Ward Beecher was of their religious way of thinking was furnished them about a year ago on the occasion of the celebration here of the anniversary of the first ghost rappings forty-five years ago, when the famous Fox Sisters began their antics in Rochester. The meeting was in Adelphi Hall, and Mrs. Isabella Beecher Hooker, the youngest sister of the pastor of Plymouth, made an address. She told how she became a believer in spiritualism in Paris in 1874, when apparitions appeared to her. Then she startled her hearers by saying that she had only a few days before received a communication from the spirit of her dead brother. He appeared before her as he was in life, and uttered these words in a voice that was unmistakably his:

"Belle, I was a coward. I knew this truth and believed it, but I had not the courage of my convictions. I feared that my friends would desert me. Now I know that if I had not been a coward I would have carried the whole congregation of my church with me."

She said she had frequent spirit communications from her brother and knew positively that he was a Spiritualist long before his death. She said something about Mrs. Harriet Beecher Stowe, author of "Uncle Tom's Cabin," and it was thought she was going to add her to the spiritual fold, too, but she stopped suddenly and could not be prevailed upon to continue her remarks.

Mrs. Henry Ward Beecher has indignantly denied that her husband believed in spiritualism. She says he looked upon it as a humbug and a delusion. Mrs. Hooker constantly annoyed her brother with suggestions and advice that she received from spiritland or somewhere else, particularly at the time of the Tilton trial, and she so embittered his last moments that Mrs. Beecher would not allow her to attend his funeral from the house.

spinning substances, and psychic rods, but also the dematerialisation of the medium's hand when added force had to be borrowed.

Similar results were achieved by Dr. Daniel Frost Comstock in seances with Margery in Boston. Several of his exposed plates showed curious, indefinable white patches one of which was fairly recognisable as a human face, though it could not be identified. The most important advance in this field of research was registered at the Institut Metapsychique in Paris with the mediumship of Rudi Schneider in 1931.

LIGHT, psychic. See luminous Phenomena.

LIGHT, the oldest English Spiritualistic weekly, official organ of the London Spiritualist Alliance, founded in 1881 by Dawson Rogers and Stainton Moses. Successive editors: E. W. Wallis and David Gow. Present editor, George Lethem, address 16, Queensberry Place, S.W.7, London.

LILYDALE, in the State of New York, central country headquarters of the American spiritualists.

LINCOLN, ABRAHAM (1809-65), the emancipator, was influenced in his decision to free the slaves by spiritualistic experiences. Immediately after his election to the presidency an article was published in the *Cleveland Plaindealer* which, on the statements of Conklin, the medium, set him down as a spiritualist. Conklin recognised in him the unknown individual who was a frequent guest at his seances in New York, asked mental questions and departed unnoticed, as he came. When the article was shown to Lincoln he said, instead of contradicting it: "The only falsehood in the statement is that the half of it has not been told. This article does not begin to tell the wonderful things I have witnessed." Yet, in a letter to Horace Greeley in August, 1862, Lincoln said: "My paramount object is to save the union, and not either to save or destroy slavery." The anti-slavery proclamation was dated September, 1862, and was issued in January 1863. The change in Lincoln's attitude was mainly brought about by the influence of Senator Thomas Richmond, by his experiences through the mediums J. B. Conklin, Mrs. Cranston Laurie, Mrs. Miller, Nettie Colburn and by Dr. Farnsworth's predictions. Senator Richmond was one of the leading men of Chicago. He had a controlling interest in the grain and shipping industry of that city. While chairman of the committee on banks and corporations he became a personal friend of Lincoln. In his book, *God Dealing with Slavery*, 1870, he reproduces the letters which, under psychic influence he sent to the President.

Col. S. P. Kase testifies in the *Spiritual Scientist* that "for four succeeding Sundays Mr. Conklin, the test medium, was a guest at the presidential mansion. The result of these interviews was the President's proposition to his cabinet to issue the proclamation." Col. Kase also narrates President Lincoln's visit, in the company of his wife, in Mrs. Laurie's house. Mrs. Laurie was a well known medium. His daughter, Mrs. Miller produced strong physical phenomena. Nettie Colburn was another guest. She later became famous as an inspirational speaker, but then she was scarcely out of her teens. She passed into trance, approached the President with closed eyes, and addressed him for a full hour and a half. The sum total of her address was: "This civil war will never cease. The shout of victory will never ring through the North,

till you issue a proclamation that shall set free the enslaved millions of your unhappy country." It is significant enough that from the intermediate time between the drawing up of the proclamation in September and its issue in January the Union army had in diverse places 26 battles and every one of them was a success upon the Union side. In the same seance President Lincoln witnessed powerful physical manifestations. The piano on which the medium was playing rose four inches from the floor in spite of the efforts of Col. Kase, Judge Wattles and the two soldiers who accompanied the President to weigh it down.

In 1891 Nettie Colburn, by marriage Mrs. Maynard, published a book, *Was Abraham Lincoln a Spiritualist?* In this she described her very first meeting with President Lincoln. In 1862 in Washington, Mrs. Lincoln had a sitting with her and was so much impressed that she asked her to come and see the President. She delivered a trance address in which the President "was charged with the utmost solemnity and force of manner not to abate the terms of its (Emancipation Proclamation) issue and not to delay its enforcement as a law beyond the opening of the year; and he was assured that it was to be the crowning event of his administration and his life; and that while he was being counselled by strong parties to defer the enforcement of it, hoping to supplant it by other measures and to delay action, he must in no wise heed such counsel, but stand firm to his convictions and fearlessly perform the work and fulfil the mission for which he had been raised by an overruling Providence. Those present declared that they lost sight of the timid girl in the majesty of the utterance, the strength and force of the language, and the importance of that which was conveyed, and seemed to realise that some strong masculine spirit force was giving speech to almost divine commands. I shall never forget the scene around me when—writes Mrs. Maynard—I regained consciousness. I was standing in front of Mr. Lincoln, and he was sitting back in his chair, with his arms folded upon his breast, looking intently at me. I stepped back, naturally confused at the situation—not remembering at once where I was; and glancing around the group where perfect silence reigned. It took me a moment to remember my whereabouts. A gentleman present then said in a low tone: "Mr. President, did you notice anything peculiar in the method of address?" Mr. Lincoln raised himself, as if shaking off his spell. He glanced quickly at the full-length portrait of Daniel Webster that hung above the piano, and replied: "Yes, and it is very singular, very!" with marked emphasis.

On Mr. Some's inquiry the President admitted that it is taking all his nerve and strength to withstand the pressure exerted on him to defer enforcement of the Proclamation.

LINDSAY, THE MASTER OF, (1847-1913) later the Earl of Crawford and Balcarres, is often mentioned in the early history of English spiritualism owing to his association with Lord Adare and D. D. Home. He appeared before the Dialectical Society and testified to Home's mysterious powers. His account of Home's most famous levitation and floating out of the third-storey window of Lord Adare's house has led to sharp controversy in later literature. (See Levitation).

LINK, THE, an international association of home circles, founded by N. Zerdin in 1931 for the interchange of psychic information as obtained in the home

ABRAHAM LINCOLN GIVES WARNING AT TOMB

The Progressive Tribune 7-23-1917

On July 4 Mrs. Julia England, a medium of Chicago, and myself, purchased a floral piece which we carried to the tomb of Abraham Lincoln. When we tendered it to the custodian Mrs. England informed him that she was a medium and frequently lectured under control of Lincoln. To this he said nothing but conducted us to the tomb proper.

As soon as the door was unlocked the room soon filled with spectators and many crowded at the door. After placing the flowers in the sarcophagus the custodian recited several incidents connected with other visitors and invited Mrs. England to speak. Immediately she became entranced when a voice said, in substance:

"My friends and fellow countrymen, he to whom you are listening is the spirit of Abraham Lincoln, speaking to you through a material instrument, who serves as a radio station for broadcasting my message.

"I am here to tell you that Abraham Lincoln is not dead. He has arisen. I am here to tell you that there is no death; that all is life—eternal life. I am here to tell you that I walk the streets of your city and visit your councils as I did of yore; that I am as interested in your public affairs as I ever was, and that I am watching over this nation with as much concern as I did when I was in the material. And I want to warn you, my fellow countrymen, to be on your guard. Choose with discretion the man you elect for President next year.

"You people do not know what is going on behind closed doors; but I am warning you that your very freedom is in jeopardy; that your children's welfare hangs in the balance, and that war is being planned while you are asleep.

"And you have only yourselves to blame. By your indifference you have permitted these conditions to arise. We on the spirit plane are doing all that we can to avert disaster, but we cannot do it all—we must have your co-operation.

"And so I am glad to have this opportunity this day to beseech you to consider carefully your political situation. Keep the flag floating over the little red school-house. Instruct your congressmen as to what you want done and hold them to it by your vote.

"Look not to your party for direction, but look to God, to the Great Over-Soul of the Universe, for guidance.

"God grant that this nation shall be spared another war; that our boys shall not be called upon to make the awful sacrifice of their young manhood, and that the Stars and Stripes shall forever wave—'O'er the land of the free and the home of the brave.' "

There were other things said by Lincoln, one being the statement that while on earth he affiliated with no church. He said:

"I was a Spiritualist from the crown of my head to the tips of my toes."

He expressed great pleasure in being able to speak in that particular place, and emphasized several times the fact that "There are no dead."

In the audience were many who did not understand, and presumably some who were skeptics; but the utmost of reverence was shown throughout the speech and the greatest of respect tendered the medium.

MRS. RUTH GLUM.

LINCOLN AND SPIRITUALISM.

Mr. S. M. Baldwin Recalls Some Incidents at the White House.

Editor Post: As it has been proved that Judge Holt and others prominent in war times believed in apostolic or divine religion, that must universally prevail before the world can welcome the long-prayed-for millennial era, and as this rather new situation is questioned by many, a few more particulars seem to be demanded. If you will pardon the personalities required for some further testimony we will therefore state that soon after the war we were for many years engaged in the book business in this city. We have sold Hon. Ben Wade, chairman of the Committee on the Conduct of the War, a number of spiritual books. He always came regularly for the weekly spiritual papers. He related to me the details of many spiritual demonstrations occurring in his family similar to those that were known in the personage of Rev. Samuel Wesley at Epworth, as quoted in volume 28 of the "Columbian Cyclopedla," recorded by Dr. Adam Clarke, F. R. S., in his "Memoirs of the Wesley Family." Mr. Wade did not attend the spiritual meetings, as did Henry Wilson, chairman of the Senate Military Committee, as well as other members of both Houses of Congress. We were well acquainted with "Belle Lowrie," from whom, Mr. Lincoln says in a recent communication between two states when bound together, he "had in the White House many times during the stormy rebellion to seek advice how to proceed from the higher-realmed men; emancipation was born in heaven," &c. We also knew Mrs. Lowrie, a most excellent medium, whom Mrs. Lincoln often visited. We also had a very intimate acquaintance with Mr. Evanston Lowrie, the father of Belle, who held a very responsible position in the Post-office Department for forty years. He related many items of interest about Mr. Lincoln when investigating the science and philosophy of the last great religion the world has been so long needing. We both being Presbyterian ministers' sons and children of many prayers, and hearing often from our fathers in spirit life, we often spoke of the misery in families, States, and nations caused by the departure of the church from the old apostolic standard of "we believe in the communion of saints" in its spirit as well as letter.

Mr. Lowrie often invited members of both Houses of Congress to witness the wonderful phenomena at his daughter's seances, and also many of the distinguished people residing at Washington. Miss Belle's mediumship was certainly the most remarkable of any we have ever witnessed.

Mr. Lincoln was careful not to hinder the progress of the war by revealing to young people the modern method of obtaining wisdom from those out of the body, which was not as popular then as now. He knew that generally we are not developed until after forty to accept the aid of those who have passed onward before us to the spirit world, and are anxious that we should make the most of life by the help of their dearly-bought experience, so that it would result finally in making one brotherhood for all humanity.

The secretary of Mr. Lincoln would probably not have said some years ago that there were no spiritual seances in the White House during the war had he known of so much incontrovertible evidence to the contrary since that time. Had the people generally known of this Mr. Lincoln's enemies would have probably made a point against him by quoting the Bible, where it says in Exodus, xxii:18, "Thou shalt not suffer a witch to live," which might have changed the results of the war.

We know of only two persons living who were often with Mr. Lincoln at the seances, Mrs. Amanda M. Best, of this city, residing at No. 11 K street northwest, and an old resident of Philadelphia, Col. S. P. Kase, 1601 North Fifteenth street.

We were one of the few that followed the body of the President to the White House after his death, at 7:20 a. m., in the house opposite the theater, a few of us having been admitted inside the mansion. We observed that Senator Foote, of Vermont, was the first caller, and Mrs. Cranston Lowrie was the second one that came to condole with Mrs. Lincoln in her sore bereavement.

S. M. BALDWIN.

Washington, Oct. 30. Post. 9-3-97

LINCOLN AND SPIRITUALISM.

Alleged that he Once Wrote a Book Upon the Subject.

Special Dispatch to the Globe-Democrat.

SPRINGFIELD, MO., March 30.—The most conspicuous thing in the beautifully decorated G. A. R. Hall, where the State Convention of the Progressive Spiritualists' Association is being held, is a great portrait of the martyred President, Abraham Lincoln. The portrait is decorated with small American flags and evergreens, and is hung immediately over the speakers' stand.

"The significance of Lincoln's picture here," said a member of the association, "is that his career was a monumental and everlasting contradiction of the statements and the general public belief that Spiritualists are all cranks and fools. Lincoln, as is well established by history, was as firm a believer in spiritualism as any member of this association. His new friends know that all of his actions, both in war and peace, were directed by those in the spirit land. He knew of the exact result of every great battle of the war through the spirits before it was conveyed to him by the ordinary means of telegraph and mail. But only a few of his most intimate friends knew of this knowledge he had. Had he made it public he would never have been President of the United States, for the prejudice against Spiritualists was even greater then than it is now.

"Lincoln once wrote a book on the subject, but a friend who knew he had great promise in a political way stole the manuscript and burned it and persuaded Lincoln not to rewrite it. Since Lincoln entered the spirit land he has frequently expressed himself as very sorry that he allowed his knowledge of spiritualism to be kept from the public."

There was only a short session for the benefit of the public this morning, the rest of the day being devoted to an executive session. Prof. James Madison Allen, of this city, gave a short talk this morning on spiritualism. He was followed by Mrs. M. T. Allen, his wife. They are the only two mediums in attendance at the conference. Prof. Allen is one of the leading spiritualists of the State, and has just issued a pamphlet of six essays, purporting to come through him from those in the spirit land. He is a patriarch in appearance and is a power in the association.

M. S. Beckwith, of St. Louis, was the next speaker. He spoke on the lines of advancement of spiritualism; how, a few years ago, it was ridiculed from every source, but now there was a vast difference. Such advanced magazines as the "Arena" have taken it up, and are giving it serious discussion. They no longer ridicule, but talk of it in a reasonable, scientific way.

The business session lasted all afternoon. To-night the public was again invited, and the hall was crowded. There were short talks by Prof. Allen and wife and Mr. Beckwith, after which there was a number of practical tests. *St. Louis Globe-Democrat*, March 31, 1896.

ABRAHAM LINCOLN.

His Religion as Explained by the Acts of the Apostles.

Progressive Thinker 11-9-1895

As your many readers manifest much interest in knowing all that is possible of the great war actors, it is well, therefore, to have this information from living witnesses. The claim of the church that Mr. Lincoln was one of them, is true, if the religion as explained in the Acts of the Apostles is the standard, and if the pentecostal scenes then witnessed could be revived, it would give new life to the churches, for this is God's living word to mankind. These "ministering spirits" and "great cloud of witnesses" have always been longing to spiritualize the people, and bring heaven on earth by the actual demonstration of immortality, which is the self-evident remedy for about all the ills we endure, and is the world's lost great religion for which Jesus materialized nine times to prove, by showing himself to the Apostles and said: "Go ye into all the world and preach this gospel to every creature."

Those who oppose this purifying influence of God's holy spirit will find, when we shall all confer together in the higher life, that they have been fighting against God. This divine and pure religion, from which the church departed soon after the Apostolic age by the introduction of politics should now be restored to hasten the long-prayed-for millennial era, as the present church organization actually hinders this most blessed consummation. This philosophy, science and religion of reason believed in by Mr. Lincoln and other prominent war actors is destined to so transform society that this earth will finally become a most delightful abiding place. It is known that invisible force runs the whole world, and should be utilized to help us make the most of this short primary school of existence. It should be known by every one that communion with our spirit friends under suitable conditions is a privilege of high value to those who use it wisely.

To explain that spirit power is the source of all great religions: We, therefore, quote from the Columbian Encyclopedia, vol. 23, defining "Spiritualism," to show the origin of the Methodist church: "A well-authenticated case similar to the above, is the mysterious disturbance at the parsonage of the Rev. Samuel Wesley, father of John Wesley, at Epworth, as recorded by Adam Clarke, LL. D., F. R. S., in 'Memoirs of the Wesley Family.' He states that for two months unaccountable phenomena were witnessed by all the household and by a number of neighbors and clergymen invited by Mr. Wesley to investigate them. The disturbances were loud knockings, opening and closing of doors, sounds as of footsteps going up and down stairs, the turning of a handmill in the attic, groans, and other noises so boisterous as to prevent the family from sleeping. Thrice was Mr. Wesley pushed by an invisible force," etc.

As the Bible is the best spiritual book, the clergy can gradually modify their preaching to the true Apostolic standard of religion, and thus keep in touch with the progress of the age.

S. M. BALDWIN.

1230 I street, Washington, D. C.

The Religion of Abraham Lincoln.

Editor Post: As your many readers manifest much interest in knowing all that is possible of the great war actors, it is well, therefore, to have this information from living witnesses. The claim of the church that Mr. Lincoln was one of them, is true, if the religion as explained in the Acts of the Apostles is the standard, and if the pentecostal scenes then witnessed could be revived, it would give new life to the churches, for this is God's living word to mankind. These "ministering spirits" and "great cloud of witnesses" have always been longing to spiritualize the people, and bring heaven on earth by the actual demonstration of immortality, which is the self-evident remedy for about all the ills we endure, and is the world's lost great religion for which Jesus materialized nine times to prove, by showing himself to the Apostles, and said: "Go ye into all the world and preach this Gospel to every creature." Those who oppose this purifying influence of God's holy spirit will find when we shall all confer together in the higher life that they have been fighting against God. This divine and pure religion, from which the church departed soon after the Apostolic age by the introduction of politics, should now be restored to hasten the long-prayed-for millennial era, as the present church organization actually hinders this most blessed consummation. This philosophy, science, and religion of reason believed in by Mr. Lincoln and other prominent war actors is destined to so transform society that this earth will finally become a most delightful abiding place. It is known that invisible force runs the whole world, and should be utilized to help us make the most of this short primary school of existence. It should be known by every one that communion with our spirit friends under suitable conditions is a privilege of high value to those who use it wisely. To explain that spirit power is the source of all great religions. We, therefore, quote from the Columbian Encyclopedia, vol. 23, defining "spiritualism," to show the origin of the Methodist Church: "A well-authenticated case similar to the above, is the mysterious disturbance at the parsonage of the Rev. Samuel Wesley, father of John Wesley, at Epworth, as recorded by Adam Clarke, LL. D., F. R. S., in 'Memoirs of the Wesley Family.' He states that for two months unaccountable phenomena were witnessed by all the household and by a number of neighbors and clergymen invited by Mr. Wesley to investigate them. The disturbances were loud knockings, opening and closing of doors, sounds as of footsteps going up and down stairs, the turning of a handmill in the attic, groans, and other noises so boisterous as to prevent the family from sleeping. Thrice was Mr. Wesley pushed by an invisible force," etc.

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S. M. BALDWIN,
Feb 1895-10-17 S. M. BALDWIN,
Washington, D. C. 1230 I street.

Seance at White House.

TO persons inclined to be incredulous as to occult and psychic matters, it has always seemed strange that so practical a life as that of Abraham Lincoln should be in any wise interwoven with such things as dreams, premonitions and spiritualism. But more than abundant evidence remains to show that from the beginning Lincoln was surrounded by the weird and the uncanny.

Perhaps the extraordinary national struggle which he so thoroughly typified during his later years was partially responsible for this. For students of history and of psychology have long since shown the peculiar susceptibility of individuals and peoples alike to phenomena of a psychic nature at times of great tension. The slavery issue was already hovering like a shadow over the nation when Lincoln was born. It had more or less to do, as the Biographer Binns shows so aptly in the continued meanderings of Lincoln's father. It surrounded Lincoln as he grew up to manhood and it finally so worked its way into his nature that it needed but the repeal of the Missouri compromise act to make him the inevitable national spokesman.

Therefore, when it is recalled that personal sorrow and personal struggle overshadowed his own life, it is hardly to be wondered at that both he and his relationship to his country should be invested with things strange and unnatural. Perhaps some day when there has been a sufficient lapse of time some new Shakespeare will arise to preach upon this aspect of Lincoln as the Shakespeare of England treated of similar aspects in the lives of Caesar, Hamlet, and other characters of history.

A writer from Washington, under date of April 23, 1863, says: A few evenings since Abraham Lincoln, president of the United States, was induced to give a spiritual soiree in the crimson room at the White house to test the wonderful alleged supernatural powers of Mr. Charles E. Shackle. It was my good fortune, as a friend of the medium, to be present, the party consisting of the president, Mrs. Lincoln, Mr. Welles, Mr. Stanton, Mr. L. of New York, and Mr. F. of Philadelphia. We took our seats in the circle about 8 o'clock, but the president was called away shortly after the manifestations commenced, and the spirits, which apparently had assembled to convince him of their power, gave visible tokens of their displeasure at the president's absence by pinching Mr. Stanton's ears and twitching Mr. Welles' beard. He soon returned, but it was some time before harmony was restored, for the mishaps to the secretaries caused such bursts of laughter that the influence was unpropitious. For some half hour the demonstrations were of a physical character—tables were moved and the picture of Henry Clay which hangs on the wall was swayed more than a foot, and two candelabra, presented by the dey of Algiers to President Adams, were twice raised nearly to the ceiling.

It was nearly 9 o'clock before Shackle was fully under spiritual influence, and so powerful were the subsequent manifestations that twice during the evening restoratives were applied, for he was much weakened, and though I took no notes I shall endeavor to give you as faithful an account as possible of what took place.

Loud rappings about 9 o'clock were heard directly beneath the president's feet, and Mr. Shackle stated that an Indian desired to communicate.

Hear from Gen. Knox.

"Well, sir," said the president, "I should be happy to hear what his Indian majesty has to say. We have recently had a visitation from our red brethren and it was the only delegation, black, white or blue, which did not volunteer some advice about the conduct of the war."

The medium then called for pencil and paper and they were laid upon the table in sight of all. A handkerchief was then taken from Mr. Stanton and the materials were carefully concealed from sight. In less space of time than it has required for me to write this knocks were heard and the paper was uncovered. To the surprise of all present it read as follows:

"Haste makes waste, but delays cause vexations. Give vitality by energy. Use every

means to subdue. Proclamations are useless; make a bold front and fight the enemy; leave traitors at home to the care of loyal men. Less note of preparation, less parade and policy talk and more action.

"HENRY KNOX."

"That is not Indian talk, Mr. Shackle," said the president. "Who is Henry Knox?"

I suggested to the medium to ask who Henry Knox was and before the words were from my lips the medium spoke in a strange voice:

"The first secretary of war."

"O, yes; Gen. Knox," said the president, who, turning to the secretary, said: "Stanton, that message is for you; it is from your predecessor."

Mr. Stanton made no reply.

"I should like to ask Gen. Knox," said the president, "if it is within the scope of his ability to tell us when this rebellion will be put down."

In the same manner as before this message was received:

"Washington, Lafayette, Franklin, Wilberforce, Napoleon, and myself have held frequent consultations on this point. There is something which our spiritual eyes cannot detect which appear well formed. Evil has come at times by removal of men from high positions, and there are those in retirement whose abilities should be made useful to hasten the end. Napoleon says, concentrate your forces upon one point; Lafayette thinks that the rebellion will die of exhaustion; Franklin sees the end approaching, as the south must give up for want of mechanical ability to compete against northern mechanics. Wilberforce sees hope only in a negro army."

Knox."

"Well," exclaimed the president, "opinions differ among the saints as well as among the sinners. They don't seem to understand running the machines among the celestials much better than we do. Their talk and advice sound much like the talk of my cabinet—don't you think so, Mr. Welles?"

"Well, I don't know—I will think the matter over and see what conclusion to arrive at."

Heavy raps were heard, and the alphabet was called for, when "That's what's the matter" was spelled out. There was a shout of laughter, and Mr. Welles stroked his beard.

"That means, Mr. Welles," said the president, "that you are apt to be long winded, and think the nearest way home is the longest way round. Short cuts in war times. I wish the spirits could tell us how to catch the Alabama."

The lights, which had been partially lowered, almost instantaneously became so dim that I could not see sufficiently to distinguish the features of any one in the room, and on the large mirror over the mantelpiece there appeared the most beautiful though supernatural picture ever beheld. It represented a sea view, the Alabama with all steam up flying from the pursuit of another large steamer. Two merchantmen in the distance were seen, partly destroyed by fire. The picture changed, and the Alabama was seen at anchor under the shadow of an English fort—from which an English flag was waving. The Alabama was floating idly, not a soul on board, and no signs of life visible about her. The picture vanished, and in letters of purple appeared: "The English people demanded this of England's aristocracy."

Message About the Alabama.

"So England is to seize the Alabama finally?" said the president. "It may be possible; but, Mr. Welles, don't let one gunboat or monitor less be built."

The spirits called for the alphabet, and again "That's what's the matter" was spelled out.

"I see, I see," said the president. "Mother England thinks that what's sauce for the goose may be sauce for the gander. It may be tit, tat, too, hereafter. But it is not complimentary to our navy, anyhow."

"We've done our best, Mr. President," said Mr. Welles. "I'm maturing a plan which, when perfected, I think, if it works well, will be a perfect trap for the Alabama."

"Well, Mr. Shackle," remarked the president, "I have seen strange things and heard odd remarks, but nothing which convinces me, except the pictures, that there is anything heavenly about this."

President Lincoln Gets 1765 Spirit Advice on War.

PRIOR to leaving Mr. Laurie's to become the guest of Mrs. Crosby, Mrs. Maynard continues, I had another important interview with President Lincoln. One morning early in February we received a note from Mrs. Lincoln saying she desired us to come over to Georgetown and bring some friends for a séance that evening, and wished the "young ladies" to be present. In the early part of the evening, before her arrival, my little messenger, or "familiar" spirit, controlled me, and declared that "the long brave," as she designated him, Mr. Lincoln, would also be there. As Mrs. Lincoln had made no mention of his coming in her letter, we were surprised at the statement. Mr. Laurie questioned its accuracy, as he said it would be hardly advisable for President Lincoln to leave the White house to attend a spiritualistic séance anywhere, and that he did not consider it "good policy" to do so. However, when the bell rang Mr. Laurie, in honor of his expected guests, went to the door to receive them in person. His astonishment was great to find Mr. Lincoln standing on the threshold, wrapped in his long cloak, and to hear his cordial "Good evening" as he put out his hand and entered.

Mr. Laurie promptly exclaimed, "Welcome, Mr. Lincoln, to my humble roof; you were expected" (Mr. Laurie was one of the "old fashioned gentlemen"). Mr. Lincoln stopped in the act of removing his cloak, and said, "Expected! Why, it is only five minutes since I knew that I was coming." He came down from a cabinet meeting as Mrs. Lincoln and her friends were about to enter the carriage, and asked them where they were going. She replied, "To Georgetown; to a circle." He answered immediately, "Hold on a moment; I will go with you." "Yes," said Mrs. Lincoln, "and I was never so surprised in my life." He seemed pleased when Mr. Laurie explained the source of our information; and I think it had a tendency to prepare his mind to receive what followed and to obey the instructions given.

Enters the Circle.

On this occasion, as he entered the parlor, I made bold to say to him: "I would like to speak a word with you, Mr. Lincoln before you go, after the circle." "Certainly," he said, "remind me should I forget it."

Mr. and Mrs. Laurie, with their daughter, Mrs. Miller, at his request, sang several fine old Scotch airs—among them, one that he declared a favorite, called "Bonnie Doon." I can see him now, as he sat in the old high backed rocking chair; one leg thrown over the arm; leaning back in utter weariness, with his eyes closed, listening to the low, strong and clear yet plaintive notes rendered as only the Scotch can sing their native melodies. I looked at his face and it appeared tired and haggard. He seemed older by years than when I had seen him a few weeks previously. The whole party seemed anxious and troubled, but all interest centered in the chief and all eyes and thoughts were turned on him. At the end of the song he turned to me and said: "Well, Miss Nettie, do you think you have anything to say to me tonight?" At first I thought he referred to the request I had made when he entered the room. Recollecting myself, however, I said: "If I have not, there may be others who have." He nodded his head in a pleasant manner, saying: "Suppose we see what they will have to tell us."

Among the spirit friends that have ever controlled me since my first development was one I have before mentioned—known as "old Dr. Bamford." He was quite a favorite with Mr. Lincoln. His quaint dialect, old fashioned methods of expression, straightforwardness in arriving at his subject, together with fearlessness of utterance, recommended him as no finished style could have done. This spirit took possession of me at once. As I learned from those in the circle, the substance of his remarks was as follows: "That a precarious state of things existed at the front, where Gen. Hooker had just taken command."

Go to the Front.

The army was totally demoralized; regiments stacking arms, refusing to obey orders or to do duty; threatening a general retreat; declaring their purpose to return to Wash-

ington. A vivid picture was drawn of the terrible state of affairs, greatly to the surprise of all present, save the chief to whom the words were addressed. When the picture had been painted in vivid colors, Mr. Lincoln quietly remarked: "You seem to understand the situation. Can you point out the remedy?" Dr. Bamford immediately replied: "Yes; if you have the courage to use it." He smiled, they said, and answered: "Try me." The old doctor then said to him: "It is one of the simplest, and being so simple it may not appeal to you as being sufficient to cope with what threatens to prove a serious difficulty. The remedy lies with yourself. Go in person to the front; taking with you your wife and children; leaving behind your official dignity, and all manner of display. Resist the importunities of officials to accompany you, and take only such attendants as may be absolutely necessary; avoid the high grade officers, and seek the tents of the private soldiers. Inquire into their grievances; show yourself to be what you are, 'the father of your people.' Make them feel that you are not unmindful of the many trials which beset them in their march through the dismal swamps, whereby both their courage and numbers have been depleted." He quietly remarked: "If that will do any good, it is easily done." The doctor instantly replied: "It will do all that is required. It will unite the soldiers as one man. It will unite them to you in bands of steel. And now, if you would prevent a serious, if not fatal, disaster to your cause, let the news be promulgated at once and disseminated broadcast that you are on the eve of visiting the front; that you are not talking of it, but that it is settled that you are going, and are now getting into readiness. This will stop insubordination and hold the soldiers in check, being something to divert their minds, and they will wait to see what your coming portends." He at once said: "It shall be done." A long conversation then followed between the doctor and Mr. Lincoln regarding the state of affairs and the war generally. The old doctor told him, "that he would be renominated and re-elected to the presidency." They said that he sadly smiled when this was told him, saying: "It is hardly an honor to be coveted, save one could find it his duty to accept it."

Looking for Help.

After the circle was over Mr. Laurie said: "Mr. Lincoln, is it possible that affairs are as bad as has been depicted?" He said: "They can hardly be exaggerated, but I ask it as a favor of all present that they do not speak of these things. The major there," pointing to an officer of that rank who was in their party, "has just brought dispatches from the 'front' depicting the state of affairs pretty much as our old friend has shown it; and we were just having a cabinet meeting regarding the matter, when something, I know not what, induced me to leave the room and come downstairs, when I found Mrs. Lincoln in the act of coming here. I felt it might be of service for me to come; I did not know wherefore." He dropped his head as he said this—leaning forward in his chair as if he were thinking aloud. Then, looking up suddenly, he remarked: "Matters are pretty serious down there, and perhaps the simplest remedy is the best. I have often noticed in life that little things have sometimes greater weight than larger ones." As they rose to depart he turned to me and said: "Now, I will hear what you wish to say to me." Going to one side of the parlor, we sat down, and I laid before him the case of a friend who had been nearly two years in the service in the army of the Potomac, and who was a lieutenant in the Thirtieth New York regiment. He had seen hard service in camp and field and had never asked for a furlough during that period.

Didn't Wait for Furlough.

At this time, as his colonel was ordered to Washington on duty for a few weeks, he sent in a petition to the war department for a furlough, signed by all the superior officers of his regiment and brigade. Not doubting the granting of the furlough, nor waiting for its arrival, feeling sure of its coming and being forwarded, he went with his colonel to Washington. Unfortunately the day before he had received the announcement that the application had been rejected, and that an order was then at the department for his arrest for "absence without leave." I stated these facts in full to Mr. Lincoln, and said to him, "This young man is a true soldier, and was one of the first to respond to the call for troops."

"He has no desire or disposition to avoid or shirk his duty, and is intending to return and give himself up as soon as his colonel's business is completed. It occurred to me that you would be kind enough to interpose your hand between him and the consequences of his rashness in leaving the camp before the arrival of his furlough." He pleasantly smiled and said, "I have so much to think of now, I shall forget all about this. You write it all out to me, giving me his name and regiment, and bring it to me tomorrow." **Feeling sure of my cause, I was delighted,** and thought of the pleasant surprise I had in store for my friend.

Mr. Lincoln bade us all a pleasant "good night" and departed, leaving us to talk over the curious circumstances of his coming and of its results.

It was at this séance that Mrs. Belle Miller gave an example of her power as a "moving medium," and highly amused and interested us by causing the piano to "waltz around the room," as was facetiously remarked in several recent newspaper articles. The true statement is as follows: Mrs. Miller played upon the piano (a three cornered grand), and under her influence it "rose and fell," keeping time to her touch in a perfectly regular manner. Mr. Laurie suggested that, as an added "test" of the invisible power that moved the piano, Mrs. Miller (his daughter) should place her hand on the instrument, standing at arm's length from it, to show that she was in nowise connected with its movement other than as agent. Mr. Lincoln then placed his hand underneath the piano, at the end nearest Mrs. Miller, who placed her left hand upon his to demonstrate that neither strength nor pressure was used. In this position the piano rose and fell a number of times at her bidding. At Mr. Laurie's desire the president changed his position to another side, meeting with the same result.

Sitting on Piano.

The president, with a quaint smile, said, "I think we can hold down that instrument." Whereupon he climbed upon it, sitting with his legs dangling over the side, as also did Mr. Somes, S. P. Kase, and a soldier in the uniform of a major (who if living, will recall the strange scene) from the Army of the Potomac. The piano, notwithstanding this enormous added weight, continued to rise and fall until the sitters were glad "to vacate the premises." We were convinced that there were no mechanical contrivances to produce the strange result, and Mr. Lincoln expressed himself perfectly satisfied that the motion was caused by some "invisible power"; and when Mr. Somes remarked, "When I have related to my acquaintances, Mr. President, that which I have experienced tonight, they will say, with a knowing look and wise demeanor, 'You were psychologized, and as a matter of fact (versus fancy) you DID NOT SEE what you in reality DID SEE.'" Mr. Lincoln quietly replied, "You should bring such person here, and when the piano seems to rise, have him slip his foot under the leg and be CONVINCED (doubtless) by the weight of EVIDENCE."

When the laughter caused by this rally had subsided the president wearily sank into an armchair, "the old tired, anxious look returning to his face."

This never to be forgotten incident occurred on the fifth of February, 1863.

I believe that Mr. Lincoln was satisfied and convinced that the communications he received through me were wholly independent of my volition, and in every way superior to any manifestation that could have been given by me as a PHYSICAL being. **THIS HE AFFIRMED IN MY PRESENCE AND IN MY HEARING** in answer to a question by Mr. Somes as to what he thought of the source of what he had experienced and heard from time to time in the form of spiritualistic manifestations. He replied, "I am not prepared to affirm or deny the spiritual origin or the intelligence claimed by this girl. She certainly could have no knowledge of the fact communicated to me, nor of what was transpiring in my cabinet meeting prior to my joining this circle, nor of affairs at the front (the army), nor regarding transpiring events WHICH ARE KNOWN TO ME ONLY, AND WHICH I HAVE NOT IMPARTED TO ANY ONE, AND WHICH HAVE NOT BEEN MADE PUBLIC."

As he spoke his face was intensely earnest and he laid one hand in the other impressively (as was his custom). He likewise comprehended that I was ignorant of the facts surrounding the information of which I was the agent.

The next day was Sunday and Mr. Lincoln had evidently forgotten that fact when he bade me bring him my request in writing. I therefore used a part of the day to write out a plain statement of the case. I considered it almost a state document, addressed it "To the President of the United States," and thoughtlessly, or rather with great deliberation, believing it necessary, signed my full baptismal name to the paper. Since I had responded to a name I had been called "Nettie" by old and young, and had almost forgotten that my proper name was "Henrietta."

Sunday morning's issue of John W. Forney's Gazette bore in startling headlines: "The President Is About to Visit the Army of the Potomac." Then followed a statement of what gunboat was in preparation to take him and his family to Fortress Monroe, and other matters showing literal obedience to the directions given the night previous. These papers I learned were scattered by the thousand throughout the army, as quickly as they could be conveyed there.

Monday morning, with my paper in hand, I visited the White house. Going up to the waiting room I sent it in by "Edward," and anxiously awaited the result. Twenty minutes or more must have passed when "Edward" came out and said: "The president desires that you will call tomorrow." I was thunderstruck, not knowing what this might indicate. I knew that without the consent and knowledge of my friend I had furnished the full facts of his whereabouts and his acts to headquarters; and knew not how my action might be considered by him and his colonel. Startled and full of doubt, I walked to the broad stairway, and when half way down met the major (whose name I have forgotten, but who was with the president on the occasion of the sitting the Saturday previous), who instantly recognized me and raised his cap and bowed pleasantly. I left the White house, going to the postoffice department for my mail, then returned to Georgetown to find the major awaiting me.

He Did Not Forget.

He came to me as I entered and said, "Mr. Lincoln sent me to you with this note. He says he thinks it will answer every purpose. He told me to tell you he had left it without date, as you could not give him the precise date of your friend leaving the camp, and, being without date, it therefore covers all the back time. He would have given it to you in person, but he did not recognize the name attached to the foot of the paper containing the statement. When I went into the room," he said, "after meeting you on the stairs, the president took up the paper and said, in a perplexed way, 'This lady states that I requested her to write this out. I do not remember the name or the circumstance, and yet there is something familiar about it.' I stepped up to Mr. Lincoln, and, glancing at the name, replied: 'It is that little medium we saw in Georgetown.' 'O, yes,' he exclaimed, 'I fully remember now. Go out and bring her in.' I hurried out," added the major; "but you having left, I failed to find you. He then said, 'This matter must be attended to at once,' and writing on this card, as you see, he inclosed it in an envelope and bade me bring it to you." I opened it and read the following: "Leave of absence is granted to A. L. Gurney, Comp. G, Thirtieth N. Y. Reg., and he will report to his company Feb. 17, 1863"—thus giving him ten days' additional leave (the time was afterwards extended to the 27th, merely changing the date). I have no doubt this gentleman treasures to this day that souvenir of our martyred president. I thanked the major for his kindness, and bade him extend to Mr. Lincoln my grateful acknowledgment, impulsively remarking, "How good of him to do this thing!" To which the major replied, "It is a common thing for him to do these acts. He is all the time doing something of the kind."

The president's visit to the "front" and the ovation tendered him showed the spontaneous uprising of a people to receive a loved ruler. How he was literally borne on the shoulders of the soldiers through the camp, and how everywhere the "boys in blue" rallied around him, all grievances being forgotten, and his leaving a united and devoted army behind him when he returned to Washington—these are matters of history too well known to bear repeating.

Not Without Struggle.

He did not achieve the victory of carrying out the letter, without a struggle, the directions of our unseen friends. Mrs. Laurie

and myself visited the White house in the interval of the preparation and the time of departure; and Mrs. Lincoln informed us that they were being besieged by applications from members of both houses, and cabinet officers and their wives, for permission to go with them. And she remarked, in her quick, impulsive way: "But I tell Mr. Lincoln if we are going to take the spirit's advice, let us do it fully, and then there can be no responsibility resting with us if it fall." I was controlled at this time, and "they" impressed upon her the importance of carrying this out as strictly as was consistent, as it was all important that the "man," not the "president," should visit the army. Disunionists had labored to fill the minds of the soldiers with the idea that the government at Washington was rioting in the good things of life and surrounded by pomp and display, while the soldiers were left to die in the swamps, neglected and forgotten; it was, therefore, necessary "that they should see the man in all his simplicity," and that he should carry with him a personal influence which would be left throughout the camp. The wisdom of his action is told in the result.

I think it was in May of that year that the battle of Chancellorsville was fought. My father was then with my eldest brother in the hospital at Washington. Intending to visit him, I went by permission of Mrs. Lincoln to the White house hothouse to obtain a bouquet of flowers for him. Miss Parnie and myself applied to the private entrance, expecting only to receive the flowers and depart. Mrs. Cuthbert, Mrs. Lincoln's waiting woman, eagerly met us at the door. "O, my dear young ladies," she exclaimed in her broken French fashion, "the madame is deestracted. Come to her, I beg of you. She wants you very much."

Mrs. Lincoln's False Vision.

Surprised at her earnestness we went upstairs and were ushered into her bedroom. Mrs. Lincoln, in a loose wrapper, her long, beautiful hair down her back and over her shoulders, was distractedly walking up and down the room. As she saw me she came forward and exclaimed, "O, Miss Nettie, such dreadful news; they are fighting at the front; such terrible slaughter; and all our generals are killed and our army is in full retreat; such is the latest news. O, I am glad you have come. Will you sit down a few moments and see if we can get anything from 'Beyond?'"

No hint of the battle had as yet reached the public. I was surprised. I threw my things aside and we at once sat down. "Pinkie" controlled me instantly, and in her own original way assured Mrs. Lincoln that her alarm was groundless; that while a great battle had been fought and was still in progress, our forces were fully holding their own; and that none of the generals, as she had been informed, was slain or injured. She bade her have no fear whatever; that they would get better news by nightfall, and the next day would bring still more cheerful results.

This calmed her somewhat, and after I awoke she talked very earnestly with me to know if I fully trusted and believed in what was said through me. I assured her of my confidence in whatever was communicated, and it seemed to give her courage. It was now approaching 1 o'clock, and Mr. Lincoln entered the room; he was bowed as if bent with trouble, his face looking anxious and careworn. He shook my hand in a listless way and kindly inquired how I was, shaking hands with my friend also. He sat down at a little stand on which Mrs. Cuthbert had placed a cup of tea and a plate of crackers. It seemed that it was his custom at this hour to partake of this frugal lunch. Mrs. Lincoln instantly began to tell him what had been said. He looked up with quick interest.

Lincoln Is Cheered.

My friend Parnie said: "Perhaps Mr. Lincoln would prefer to hear it direct; would you not like to, Mr. Lincoln?" He said: "If it would not tire your friend too much, yes." I hastened to assure him that I felt no weariness whatever and again I was soon under control. This time it was the strong, clear utterance of one we had learned to call "Wisdom," and Parnie told me that Mr. Lincoln listened intently to every word. For twenty minutes "he" talked to him, stating clearly the condition of affairs at the front, assuring him of what news he would receive by nightfall and what the morrow would bring forth, and that in nowise was the battle disastrous, and, though not decisive particularly in char-

acter, was sufficiently so to be a gain, not a loss, to the Union cause. He brightened visibly under the assurances given, and my friend said she had never seen me more impressive or convincing when under control. Evidently "they" felt his need in that hour and met it. When I awoke his tea stood untasted and cold, and as none seemed to think of it that should have done so, my friend quietly arose and, taking it from the stand, handed it to Mrs. Cuthbert and said: "Change this for a hot cup of tea, and bring it soon." No one seemed to think she was stepping out of her place in thus thinking of the weary man before us. It was quickly brought and he drank it with a relish, but left the crackers untasted. He shook us warmly by the hand and with a pleasant smile passed back to his private apartments.

I need not say that our hands were well filled with flowers when we left the White house. However, it was then too late to go to the camp. The next morning, on our way to the hospital, we called at the White house and received from Mrs. Cuthbert the assurance that the news had been received as predicted and that "Mr. and Mrs. Lincoln were both feeling much better and full of hope."

Taking the cars at Fourteenth street, we made our visit to Mount Pleasant hospital. Its thousands of clean, white empty tents, full of little cot beds, suggested the possibilities of war, but presented none of its horrors. My brother was better, although still in bed, and my father was glad to see his visitors. We staid a few hours and he showed us over the departments, taking us to the surgeons' headquarters, where all seemed quiet and peaceful. We returned to the city, little dreaming of the scene that would greet us when we again visited the camp.

Mr. Somes informed me that he heard enough in the opening remarks of the spirit to convince him that the power controlling me knew why I had been summoned. He said I walked to the table unaided and requested that a pencil be handed me, after which the president requested Mr. Somes and Mrs. Lincoln to remain where they were at the end of the room. "In accordance with this request," said Mr. Somes, "we paid no attention to what was being said or done, further than to notice you tracing lines upon the map, and once one of the gentlemen resharpened the pencil for you." I never knew the purport of this meeting, nor can I say that Mr. Somes ever heard more regarding the strange affair.

Another Experience.

One morning in January, 1863, Mrs. Laurie desired me to go to the White house and inquire after Mrs. Lincoln's health. Mrs. Laurie had visited Mrs. Lincoln the previous day and found her prostrated by one of her severe headaches. It was about 11 o'clock when I called. Upon sending up my name and inquiry to Mrs. Lincoln, I was requested to walk upstairs to her room, where I found Mr. and Mrs. Lincoln, a gentleman, and two ladies. I was cordially received by Mr. and Mrs. Lincoln and presented to the guests, whose names were not mentioned, and when I noticed their glances I knew that they had been told I was a "medium." After explaining my errand and being about to withdraw, Mrs. Lincoln asked whether I felt equal to the task of a séance. Noticing that all were expectant, I signified my willingness and re-seated myself.

I became unconscious and awoke a half hour later to find the company betraying much emotion, and while recovering myself they talked together in low tones, and in an animated manner. This was interrupted by Mr. Lincoln rousing himself with an effort, saying: "I must go, and am afraid I have already staid too long." Shaking hands with his visitors, he turned in his kind way to me, and, while warmly shaking my hand, said: "I thank you, Miss Nettie, for obliging us; we have deeply enjoyed our little circle."

"If You Are There."

Speaking of another occasion Mrs. Maynard says:

In as few words as possible, knowing how precious was his time, we informed him of the cause of our unreasonable call, stating I had been summoned home by a telegram telling me my father was dangerously ill. Looking at me with a quizzical smile, he said: "But cannot our friends from the up-

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per country tell you whether his illness is likely to prove fatal or not?" I replied that I had already consulted with our friends, and they had assured me that his treatment was wrong, and that my presence was needed to effect a cure. Turning to my friend he said laughingly, "I didn't catch her, did I?" Then turning to me he said: "I am sorry you cannot remain to witness the inauguration, as no doubt you wish." "Indeed we would enjoy it," I replied. "But the crowd will be so great we will not be able to see you, Mr. Lincoln, even if we remain." "You could not help it," he answered, drawing his tall figure to its full height and glancing at my friend in an amused way, "I shall be the tallest man there."

"That is true," my friend responded, "in every sense of the word." He nodded pleasantly at the compliment, and then turning to me remarked: "But what do our friends say of us now?" "What they predicted for you, Mr. Lincoln, has come to pass," I answered, "and you are to be inaugurated the second time." He nodded his head and I continued: "But they also reaffirm that the shadow they have spoken of still hangs over you." He turned half impatiently away and said: "Yes, I know. I have letters from all over the country from your kind of people—mediums, I mean—warning me against some dreadful plot against my life. But I don't think the knife is made, or the bullet run that will reach it. Besides, nobody wants to harm me."

A feeling of sadness that I could not conceal nor account for came over me and I said: "Therein lies your danger, Mr. Lincoln—your overconfidence in your fellow-men." The old melancholy look that had of late seemed lifted from his face now fell over it, and he said in his subdued, quiet way: "Well, Miss Nettie, I shall live till my work is done, and no earthly power can prevent it. And then it doesn't matter so that I am ready—and that I ever mean to be." Brightening again he extended a hand to each of us, saying: "Well, I suppose I must bid you good-by, but we shall hope to see you back again next fall." "We certainly shall come," we replied, "if you are here," without thinking of the doubts our words implied. "It looks like it now," he answered, and walking with us to a side door, with another cordial shake of the hand we passed out of his presence for the last time.

Famous Maynard Seance at White House in 1862.

PROBABLY the most responsible authority with regard to Lincoln's interest in spiritualism is Mrs. Nettie Colburn Maynard, who published a book in 1891 under the title, "Was Abraham Lincoln a Spiritualist?"

The genuineness of her testimony is verified by Mark M. Pomeroy, more commonly known as "Brick" Pomeroy, by Francis B. Carpenter, who painted the famous "Emancipation Proclamation" and spent six months in the White house; by Mrs. E. D. N. Southworth, the well known authoress; by Col. Simon P. Kase of Philadelphia, who was present at a seance with Mr. Lincoln and asserted that he sat upon a piano with the president while that instrument was lifted bodily from the floor by some unknown power, the combined strength of Mr. Lincoln and Col. Kase being insufficient to put it back upon the floor. There are also many other persons who participated in these seances, of which Lincoln was frequently an observer, and some of them are yet living. They all acknowledge the genuineness of Mrs. Maynard's narrative:

The day following my brother's departure for home a note was received by Mrs. Laurie, asking her to come to the White house in the evening with her family and to bring Miss Nettie with her. I felt all the natural trepidation of a young girl about to enter the presence of the highest magistrate in our land; being fully impressed with the dignity of his office, and feeling that I was about to meet some superior being; and it was almost with trembling that I entered with my friends the red parlor of the White house, at 8 o'clock that evening (December, 1862).

Music from Spirit Master.

Mrs. Lincoln received us graciously, and introduced us to a gentleman and lady present whose names I have forgotten. Mr. Lincoln was not then present. While all were conversing pleasantly on general subjects Mrs. Miller (Mr. Laurie's daughter) seated herself, under control, at the double grand piano at one side of the room, seemingly awaiting some one. Mrs. Lincoln was talking with us in a pleasant strain when suddenly Mrs. Miller's hands fell upon the keys with a force that betokened a master hand, and the strains of a grand march filled the room. As the measured notes rose and fell we became silent. The heavy end of the piano began rising and falling in perfect time to the music. All at once it ceased, and Mr. Lincoln stood upon the threshold of the room. (He afterwards informed us that the first notes of the music fell upon his ears as he reached the head of the grand staircase to descend, and that he kept step to the music until he reached the doorway.) Mr. and Mrs. Laurie and Mrs. Miller were duly presented.

Then I was led forward and introduced. He stood before me, tall and kindly, with a smile on his face. Dropping his hand upon my head, he said, in a humorous tone: "So this is our 'little Nettie,' is it, that we have heard so much about?" I could only smile and say: "Yes, sir," like any school girl; when he kindly led me to an ottoman. Sitting down in a chair, the ottoman at his feet, he began asking me questions in a kindly way about my mediumship; and I think he must have thought me stupid, as my answers were little beyond a "Yes" and "No." His manner, however, was genial and kind, and it was then suggested we form a circle. He said: "Well, how do you do it?" looking at me. Mr. Laurie came to the rescue and said we had been accustomed to sit in a circle and to join hands; but he did not think it would be necessary in this instance.

Lost All Consciousness.

While he was yet speaking, I lost all consciousness of my surroundings and passed under control. For more than an hour I was made to talk to him, and I learned from my friends afterward that it was upon matters that he seemed fully to understand, while they comprehended little until that portion was reached that related to the forthcoming emancipation proclamation. He was charged with the utmost solemnity and force of manner not to abate the terms of its issue, and not to delay its enforcement as a law beyond the opening of the year; and he was as-

sured that it was to be the crowning event of his administration and his life; and that while he was being counseled by strong parties to defer the enforcement of it, hoping to supplant it by other measures and to delay action, he must in nowise heed such counsel, but stand firm to his convictions and fearlessly perform the work and fulfill the mission for which he had been raised up by an overruling providence. Those present declared that they lost sight of the timid girl in the majesty of the utterance, the strength and force of the language, and the importance of that which was conveyed, and seemed to realize that some strong masculine spirit force was giving speech to almost divine commands.

I shall never forget the scene around me when I regained consciousness. I was standing in front of Mr. Lincoln, and he was sitting back in his chair, with his arms folded upon his breast, looking intently at me. I stepped back, naturally confused at the situation, not remembering at once where I was; and then glanced around the group, where perfect silence reigned. It took me a moment to remember my whereabouts.

Lincoln Is Impressed.

A gentleman present then said in a low tone: "Mr. President, did you notice anything peculiar in the method of address?" Mr. Lincoln raised himself, as if shaking off his spell. He glanced quickly at the full length portrait of Daniel Webster that hung above the piano and replied, "Yes, and it is singular, very!" with a marked emphasis.

Mr. Simes said: "Mr. President, would it be improper for me to inquire whether there has been any pressure brought to bear upon you to defer the enforcement of the proclamation?" To which the president replied: "Under these circumstances that question is perfectly proper, as we are all friends [smiling upon the company]. It is taking all my nerve and strength to withstand such a pressure." At this point the gentlemen drew around him and spoke together in low tones, Mr. Lincoln saying least of all. At last he turned to me and, laying his hand upon my head, uttered these words in a manner that I shall never forget: "My child, you possess a very singular gift; but that it is of God I have no doubt. I thank you for coming here tonight. It is more important than perhaps any one present can understand. I must leave you all now, but I hope I shall see you again." He shook me kindly by the hand, bowed to the rest of the company, and was gone. We remained an hour longer, talking with Mrs. Lincoln and her friends, and then returned to Georgetown.

N covering a subsequent experience, Mrs. Maynard says: "We reached the executive mansion at half past 8 and were ushered into the red parlor, where the madam received us with great kindness and presented us in turn to a distinguished soldierly looking gentleman, who was wrapped in a long military cloak, completely concealing his person and every evidence of rank. She did not call him by name, apologizing for not doing so, and saying she desired first to see if our friends could tell us who he was, adding that she would duly present him afterwards. I saw that Mr. Somes recognized him instantly, but he gave no hint of his identity. My friend and myself removed our wraps, but Mrs. Somes declined, simply loosening hers. A pleasant half hour followed, when Mr. Lincoln joined us. After a cordial greeting all round, he wearily seated himself in an arm chair and remarked: "I am busy and must forego the pleasure of conversation and ask our little friend here to see what can be given us tonight as briefly as may be, for my Cabinet is awaiting my return." Silence fell upon the group, and I was shortly entranced.

What here follows was related to me on our return home by Mr. and Mrs. Somes and my friend, a strong, powerful presence seemed to have possession of me, directing first its entire attention to Mr. Lincoln. The substance of the remarks related to the condition of the freedmen in and around Washington, declaring their condition deplorable in the extreme, that they were herding together like cattle in the open air, with little or no shelter, half fed and half clothed, while the manner of their existence was a reproach to the country, throwing down, as it did, all safeguards to morality and decency.

A terrible picture was presented concerning the thousands thus rendered homeless and dependent upon the government, through the exigencies of war and the proclamation of freedom. While the spirits realized fully the many heavy cares resting upon the president, there was a duty to perform that could not be neglected—a duty that demanded immediate attention. They counseled him in the strongest terms to prove the truth of their statements, extravagant as they seemed, by appointing a special committee, whose duty it should be to investigate the condition of these people, and to receive their report in person, and on no account to receive it at second hand.

Gen. Sickles Appears.

They further advised that for this committee he should select men who were not burdened with other cares, that their minds might be given entirely to their work, for, if they did their duty well, he would see the necessity of organizing a separate bureau to control and regulate all the affairs connected with the freedmen.

"While I cannot, at this late day, give a more minute account of the instructions thus given, I have presented the main points. The powers controlling me then directed their attention to the gentleman in the military cloak. They at once addressed him as 'General,' saying that his cloak did not disguise from their eyes the evidence of the noble sacrifice he had laid on his country's altar, nor the glittering stars he so merited, for he had royally won them by his patriotic devotion to his country. They extended my hand to him, which he accepted, rising and bowing with the same courtesy and dignity that characterized him toward all; and whatever may have been his private opinions concerning mediumship and spiritualism, his manner was that of a courteous and true gentleman.

A few words of greeting were then spoken to all—a final word of encouragement and strength spoken to the president—when the influence changed, and "Jinkie," the little Indian maiden, took possession of my organism, and after greeting the president and Mrs. Lincoln in her usual manner, turned at once to the stranger, addressing him as 'Crooked Knife,' her Indian name for him, thus giving Mrs. Lincoln the test she required, as it was thus ascertained that 'Pinkie' recognized him as the general of whom she had often spoken in former circumstances when relating events that were taking

place on distant battle fields. While she was talking in her childish way, Mr. Lincoln excused himself, returning to his cabinet meeting.

Met for First Time.

When I awoke a half hour later I found myself standing in front of the gentleman whom I had met that evening for the first time, and saw that his clear, piercing eyes were fixed fully upon me. Mrs. Lincoln now hastened to cover my embarrassment by duly presenting him to all. This officer was Maj. Gen. Sickles (now sheriff of New York City), who laid aside his cloak, revealing his whole uniform and a crutch, which until that moment had been concealed. This was the first and only time my friend and myself ever met this famous general, although, as I have stated, he and other generals were

often mentioned in communications that were made by me to the president and his wife while giving them tidings of the true state of affairs at the front, which communications were afterwards fully confirmed when reliable particulars were received. Of this I was assured on more than one occasion by Mrs. Lincoln.

It was after eleven o'clock when our carriage was announced, and as we departed the general stood by the side of Mrs. Lincoln, shaking hands with us in turn as we passed from their presence. I vividly recall the scene; the bright fire in the open grate, sending a genial warmth through the room; while a marble bust of Mr. Lincoln, just received, and to which Mrs. Lincoln had called our attention earlier in the evening, stood in front of the large pier glass, seeming almost lifelike in the shifting shadows made by the gas light and waving palms. The scene was one never to be forgotten.

An Important Séance.

There was another meeting with Mr. Lincoln which is interesting and of considerable value. Shortly after my return to Washington, and while visiting Maj. Chorpennin one evening, Mr. Somes called. After an exchange of compliments he stated that he had been requested to have me attend a séance, and as the same was of a private character he was not at liberty to say more. We all suspected the truth, however, and I instantly made ready to accompany him. After entering the carriage provided for the occasion he informed us that our destination was the White house, explaining that while at the war department that afternoon he had met Mr. Lincoln coming from Secretary Stanton's office. Mr. Somes bowed to the president and was passing onward when Mr. Lincoln stopped him, asking whether Miss Colburn was still in the city, and, if so, whether it were possible to have her visit the White house that evening.

Upon a reply in the affirmative to both questions, Mr. Lincoln remarked: "Please bring her to the White house at 8 or 9 o'clock, but consider the matter confidential." By the time Mr. Somes had completed his recital we were at the door of that historic mansion, and a servant, who was evidently on the watch for us, quickly opened the door and we were hurried upstairs to the executive chamber, where Mr. Lincoln and two gentlemen were awaiting our coming. Mr. Lincoln gave an order to the servant, who retired, and a moment later Mrs. Lincoln entered. I am satisfied from what followed that she was summoned on my account to place me more at ease than otherwise, under the circumstances, would have been the case.

Mr. Lincoln then quietly stated that he wished me to give them an opportunity to witness something of my "rare gift," as he called it, adding: "You need not be afraid, as these friends have seen something of this before." The two gentlemen referred to were evidently military officers, as was indicated by the stripe upon their pantaloons, although their frock coats, buttoned to the chin, effectually concealed any insignia or mark of rank. One of these gentlemen was quite tall and heavily built, with auburn hair, dark eyes, side whiskers, and of decided military bearing. The other gentleman was of average height, and I somehow received the impression that he was lower in rank than his companion. He had light brown hair and blue eyes, was quick in manner, but deferential toward his friend, whose

confirmation he involuntarily sought or indicated by his look of half appeal while the conversation went on.

Traces the Lines.

We sat quiet for a few moments before I became entranced. One hour later I became conscious of my surroundings and was standing by a long table, upon which was a large map of the southern states. In my hand was a lead pencil, and the tall man, with Mr. Lincoln, was standing on the other side of the table, looking curiously and intently at me. Somewhat embarrassed, I glanced around to note Mrs. Lincoln quietly conversing in another part of the room. The only remarks I heard were these: "It is astonishing," said Mr. Lincoln, "how every line she has drawn conforms to the plan agreed upon." "Yes," answered the older soldier, "it is astonishing." Looking up, they both saw that I was awake, and they instantly stepped back, while Mr. Lincoln took the pencil from my hand and placed a chair for me.

Then Mrs. and Mr. Somes at once joined us. Mr. Somes asking, "Well, was everything satisfactory?" "Perfectly," responded Mr. Lincoln. "Miss Nettie does not seem to require eyes to do anything," smiling pleasantly. The conversation then turned, designedly I felt, to commonplace matters.

Shortly afterwards, when about leaving Mr. Lincoln said to us in a low voice, "It is best not to mention this meeting at present." Assuring him of silence upon the question, we were soon again on our way to the major's.

ELSEWHERE in this edition of THE TRIBUNE are stories of the many premonitions and misgivings which came to Lincoln personally and to his friends and relatives. Herewith follows a story which gained much currency during the early part of the civil war and which reflects the extent to which even the most well tempered men and women of the times were moved by phenomena which otherwise probably would have made no impression upon them. Doubtless Lincoln knew of this story, and there are many testimonials to the effect that dozens of similar stories were conveyed to him throughout the war.

"The other morning, at the breakfast table, when I, an unobserved spectator, happened to be present, Calhoun was observed to gaze frequent at his right hand and brush it with his left in a nervous and hurried manner. He did this so often that it excited attention. At length one of the persons comprising the breakfast party—his name, I think, is Toombs, and he is a member of congress from Georgia—took upon himself to ask the occasion of Mr. Calhoun's disquietude. 'Does your hand pain you?' he asked of Mr. Calhoun. To this Mr. Calhoun replied, in a rather hurried manner: 'Pshaw! It is nothing but a dream I had last night and which makes me see perpetually a large black spot, like an ink blotch upon the back of my right hand; an optical illusion I suppose.' Of course, these words excited the curiosity of the company, but no one ventured to beg the details of this singular dream until Toombs asked quietly: 'What was your dream like? I am not superstitious about dreams, but sometimes they have a great deal of truth in them.' 'But this was such a peculiarly absurd dream,' said Mr. Calhoun, again brushing the back of his right hand. 'However, if it does not intrude too much on the time of our friends I will relate it to you.'

"Of course, the company were profuse in their expressions of anxiety to know all about the dream, and Mr. Calhoun related it. 'At a late hour last night, as I was sitting in my room, engaged in writing, I was astonished by the entrance of a visitor who, without a word, took a seat opposite me at my table. This surprised me, as I had given particular orders to the servant that I should on no account be disturbed. The manner in which the intruder entered, so self-possessed, taking his seat opposite me without a word, as though my room and all within it belonged to him, excited in me as much surprise as indignation. As I raised my head to look into his features, over the top of my shaded lamp, I discovered that he was wrapped in a thin cloak, which effectually concealed his face and features from my view; and, as I raised my head, he spoke; 'What are you writing, senator from South Carolina?' I did not think of his impertinence at first, but answered him involuntari-

ly, "I am writing a plan for the dissolution of the American union." (You know, gentlemen, that I am expected to produce a plan of dissolution in the event of certain contingencies.)

"To this the intruder replied in the coolest manner possible, "Senator from South Carolina, will you allow me to look at your hand, your right hand?" He rose, the cloak fell, and I beheld his face. Gentlemen, the sight of that face struck me like a thunder clap. It was the face of a dead man, whom extraordinary events had called back to life. The features were those of Gen. George Washington. He was dressed in the revolutionary costume, such as you see in the patent office.' Here Mr. Calhoun paused, apparently agitated. His agitation, I need not tell you, was shared by the company. Toombs at length broke the embarrassing pause. 'Well, what was the issue of this scene?' Mr. Calhoun resumed. 'The intruder, as I have said, rose and asked to look at my right hand, as though I had not the power to refuse. I extended it. The truth is, I felt a strange thrill pervade me at this touch; he grasped it and held it near the light, thus affording full time to examine every feature. It was the face of Washington.'

"After holding my hand for a moment he looked at me steadily and said in a quiet way: 'And with this right hand, senator from South Carolina, you would sign your name to a paper declaring the union dissolved?' I answered in the affirmative. "Yes," I said, "if a certain contingency arises, I will sign my name to the declaration of dissolution." But at that moment a black blotch appeared on the back of my hand, which I seem to see now. "What is that?" I said, alarmed, I know not why, at the blotch on my hand. "That," said he, dropping my hand, "is the mark by which Benedict Arnold is known in the next world." He said no more, gentlemen, but drew from beneath his cloak an object which he laid upon the table—laid upon the very paper on which I was writing. This object, gentlemen, was a skeleton. "There," said he, "there are the bones of Isaac Hayne, who was hung at Charleston by the British. He gave his life in order to establish the union. When you put your name to a declaration of dissolution, why, you may as well have the bones of Isaac Hayne before you—he was a South Carolinian and so are you. But there was no blotch on his right hand." With these words the intruder left the room.

"I started back from the contract with the dead man's bones and awoke. Overcome by labor, I had fallen asleep, and had been dreaming. Was it not a singular dream? All the company answered in the affirmative, and Toombs muttered, 'Singular, very singular,' and at the same time looking curiously at the back of his right hand, while Mr. Calhoun placed his head between his hands and seemed buried in thought."

the amount of influence said to be exerted by Spirits upon the mind of the martyred President, Abraham Lincoln, in issuing the famous "emancipation proclamation," by which the chains of that slavery—so disgraceful to the nation in which it was practised—were struck from the necks of four millions of human beings.

The narrative in substance was given to the author, together with the several printed extracts quoted, by Colonel Kase, one of the principal actors in the scenes which follow. It should be stated, that Colonel Kase is a noble-hearted, philanthropic gentleman, whose warmest efforts have ever been given to the advancement of Spiritualism, and whose residence in Philadelphia is open to all comers who plead "Spiritualism" as their claim for hospitality. It cannot be expected but that this munificent spirit is often abused by the unworthy. Colonel Kase however, as well as his amiable wife, evidently deems it "better to be the wronged, than the wronger."

Meantime, to return to Colonel Kase's part in the famous deed which caused the whole world to ring with blessings on the name of Abraham Lincoln.

It was during the progress of the fatal civil war which raged in America from 1861 to four years later, that Colonel S. P. Kase, of Philadelphia, being deeply interested in railroad undertakings, was compelled to visit the Capitol in 1862, with a view of making interest in Congress in favour of some of his enterprises. Whilst Colonel Kase was one day strolling in the Capitol grounds, his eyes were attracted to a house where he had formerly boarded, and on which he now saw the sign of "J. B. Conkling, writing and test Medium." Colonel Kase had some slight knowledge of this Medium, then widely celebrated as one of the most reliable of instruments for Spirit communications. To continue the narrative in the Colonel's own language. He says:—

"Just as the name attracted my attention I heard a voice at my right side say: 'Go see him: he is in the same room you used to occupy.' I looked to see who spoke, but there was no human being within a hundred yards of me. The question passed through my mind—'Who knows that I ever occupied a room in this house?' Twelve years had passed since that time. An indescribable feeling came over me; I seemed rivetted to the spot. It was only the work of a moment. However, I concluded to enter the building, and upon ascending the stairway, passed into the room which had been occupied by me in 1850, and here Mr. Conkling sat, just having finished a letter to President Lincoln, and which he was enclosing as I entered. 'Here, Mr. Kase,' said Mr. Conkling, 'I want you to take this letter to the President; you can see him, but I can't.' 'O, sir,' I replied; 'I cannot take your letter; send it by mail; I have just arrived in this city and am not acquainted with the President; besides, I am here on important business and must be formally introduced to him. I cannot take your letter.' Mr. Conkling said: 'You must take this letter; you are here for this purpose; if you do not take it he will never see it.' At this moment a voice again said to me: 'Go and see what will come of this.' This voice seemed just behind me. I was startled, dumbfounded; I stood fixed to the spot. Finally I said: 'Give me the letter.' 'Will you go along?' 'Yes; but I can't see him.' 'You can,' was the medium's reply. 'Well, here's an omnibus just turning; we'll get in that.' The sun was just then setting behind the distant hills. We arrived at the Presidential mansion in the dusk of the evening; rang the bell; a servant appeared. 'Is the President in?' 'Yes,' was the reply, 'he is at tea.' 'Can I see him?' 'What is the name?' I gave him my name. He soon returned, saying, 'The President will see you after tea. Step up into the gentlemen's parlour.' Conkling and myself seated ourselves in the parlour to which the servant had directed us. Soon after the servant appeared at the door, beckoning me forward, and opening a door leading to the President's room. The President was approaching the door as I entered. He stopped, somewhat disappointed, and stepped back one or two steps as I approached, I saying to him, 'My name is S. P. Kase, of Danville, Pa.' 'The President expected to meet S. P. Chase, then Secretary of the Treasury,' his response was, 'you are from Pennsylvania,' showing me to

a chair upon the opposite side of a long table. He took a seat directly opposite, and for some time drew me out respecting Pennsylvania. I told him that I lived in the town where the first anthracite pig-iron was manufactured, and where the first T rail was made in the United States. And for a full half-hour various questions pertaining to the war and the prosperity of Pennsylvania were discussed, when I handed him the Conkling letter. He broke it open, read it, and seemed a little surprised, saying; 'What does this mean?' My reply was, 'I do not know what the letter contains, but I have no doubt that it means just what it says.' 'You do not know,' responded the President, 'what this letter is, and yet you think it means just what it says!' 'Yes, sir, I think so,' I replied. 'Well, then,' said the President, 'I will read it for you.' Here is the letter:—
"I have been sent from the city of New York by Spiritual influence pertaining to the interest of the nation. I can't return until I see you. Appoint the time. Yours, etc.,
(Signed) J. B. CONKLING."

"The President then said, 'What do you know about Spiritualism?' 'I know very little, but what I do know you are welcome to.' 'Let me hear.' I then rehearsed my first interview in New York, in the year 1858, as hereafter stated."

It would be unnecessary to follow Colonel Kase's narrative which, though sufficiently interesting to be worthy of recital, has been doubtless duplicated in every Spiritualistic reader's experience many times over.

It must be observed however, that although the President of the United States was not at that time, and is not now, easily accessible to strangers, there were special circumstances attending Colonel Kase's visit, which were peculiarly favourable to the interview in question.

In the first place, he was no doubt admitted because his name was mistaken for that of the Secretary of the Treasury.

When he met the President he was at once known as a gentleman of influential position, whose connection with railroads—then of the utmost importance to the Government in the transport of troops—secured attention for whatever he might have to say. It must be added, that no stranger, however high his position may be, who once looks into the kind face and clear honest eyes of Colonel Kase, can treat him with *hauteur*, or even indifference. There are some individuals whose very presence is a letter of recommendation. Such an one is Colonel Kase, and as such, the reader must remember, that the Spirits full well understood the characteristics of the messenger they had selected to do their work. At the conclusion of Colonel Kase's narrative of personal experiences, he adds:—

"President Lincoln seemed very much interested and said: 'Tell Mr. Conkling that I will see him on Sunday, between 9 and 10 a.m.' 'Oh, no,' was my reply; 'write him a letter.' 'Very well, I will write him a letter,' was the reply of the President. I then said I thought my mission was ended—shook hands, and left; called for Conkling in the gentlemen's parlour, and we returned to our respective lodgings."

In a condensed account of what followed this interview, the editor of the *Spiritual Scientist* says:—"For four succeeding Sundays Mr. Conkling was a guest at the Presidential mansion." Mr. Conkling has himself alleged to the author, that the Spirits not only urged the subject of the emancipation proclamation, but that they, in the name of the Independence Fathers, spelled out, *letter by letter*, the preliminary draft of that famous document. The result of these interviews was the President's proposition to his Cabinet to issue such a proclamation, and the final success of the stupendous work, as recorded in the national archives of the country. The influence exerted by the celebrated test Medium Conkling, was not the only one brought to bear upon the good President, as the following incident will show. Again we give it in the simple words of Colonel Kase, as narrated to the editor of the *Spiritual Scientist*, and confirmed through his own lips, in recent interviews with the author. He says:—

"Four weeks after I first carried the Conkling letter to President Lincoln, I was standing in the gallery of the House, when I saw an old lady leave her seat and come walking across the gallery toward me; and as she got opposite me she turned and handed me her card, saying, 'Call when it suits you,' and immediately turned and went back to her seat. I stood, thinking it very strange that a lady I had never seen, should give me her card and tell me to call. In looking around I saw Judge Wattles, and immediately inquired of him who that lady was. He replied, 'That is Mrs. Laurie.' 'And who is Mrs. Laurie?' was my quick response. 'She gave me her card and said I should call.' The judge replied, 'She is a medium. I have been twice to her house; she lives in Georgetown, and has a daughter who plays the piano with her eyes closed, and the piano raises up and beats time on the floor as perfectly as the 'me is kept upon the instrument, and they call it Spiritualism.' I replied I would like to witness that very much. 'Well, you have a card of invitation, if you wish I will go with you this evening.'

"The arrangement being perfected we went, and arrived there about eight o'clock in the evening. Who should we meet there but President Lincoln and his lady. After passing the courtesies of the day, perhaps ten minutes intervening, I saw a young girl approaching the President, with a measure ^{step}, with her eyes closed, and walking up to the President, accosted him as follows: 'You, sir, as President of the Republic, are called to the position you occupy for a very important purpose. The world is not only groaning under the weight of mental and spiritual bondage, but four millions, made in God's image, are enduring physical slavery. Their yokes must be broken, the fetters must be severed, and the physically enslaved must be set free, before your nation can be restored to its proper station. Freedom was germinally planted in the forest lands of the West in Washington's time, and is now about to bud and bear precious fruitage. This Republic has heretofore led the van of nations in its line of free-thought, but the dark plague-spot of slavery stains its banner. This national evil must be removed. There is a spiritual congress supervising the affairs of this nation. This civil war will never cease; the shout of victory will never ring through the North, will never reverberate along the valleys of the South; the olive-branch of peace will never wave over your fields, and lakes, and mountains, till you issue a proclamation of freedom—a proclamation that shall set for ever free the enslaved millions of your distracted country.'

These were only the opening words of an address which Colonel Kase comments on in the following terms:—

"This being her text, she lectured the President for a full hour and a half upon the importance of emancipating the slave, saying that the war could not end until slavery was abolished; that God destined all men to be free, that they may rise to their proper status. Her language was truly sublime and full of arguments, grand in the extreme; that from the time his proclamation of freedom was issued there would be no reverses to our army. As soon as this young girl (who I thought could not be out of her teens, but who I afterwards understood was the celebrated trance medium, Nettie Maynard, of New York State) came out of the trance, she ran off, frightened to think that she had been talking to the President."

Colonel Kase's description of what followed this remarkable speech is too *naïve* to be omitted. He says:—

"Immediately Mrs. Miller commenced playing the piano, and the front side of it commenced to beat the time, by raising off the floor and coming down with a heavy thud. I got up and requested the privilege of sitting on it that I might verify to the world that it moved. Yes, the medium says: 'You and as many more as see proper may get on it.' Judge Wattles, the two soldiers who accompanied the President, and myself, got on the instrument; the medium commenced to play, the instrument commenced to go with all our weight on it, raising four inches at least; it was too rough riding, so we got off it, whilst the instrument beat the time until the tune was played out. This brought 11 o'clock and we all returned to our respective homes. Two evenings after, I went back to Mrs. Laurie's and again I met the President and his lady there. Again the medium was entranced and lectured the President upon the same subject, for a full hour and a half, when Mrs. Miller played the piano, and the time beat as before described in the presence of the President and his lady and a number of persons who were in attendance. Thus it was that President Lincoln was convinced as to the course he should pursue; the command coming from that all-seeing angel world, was not to be overlooked; so like a faithful servant, when convinced of his duty, he feared not to do it, and to proclaim freedom

by the Emancipation Proclamation to four millions of slaves. That proclamation was issued on September 22, 1862, to take effect the First day of January, 1863. In the intermediate time the Union army had in divers places twenty-six battles, every one of them was a success upon the Union side. Thus the prediction of the medium was verified."

It now becomes necessary to take a general review of the phenomenal facts that have occurred in America since the publication of the work so often referred to as the history of the first twenty years of the movement. In so doing, we shall step aside to a certain extent from the plan of confining our notices to the last fifteen years, the author having collected a large mass of material for the compilation of a second volume of the American Spiritual History, some of which is too remarkable to be consigned to oblivion, even though it may be out of the chronological order adopted in this section of the work. The first narrative seems strangely enough to form a well-defined corner stone for uprearing the structure of "Nineteenth Century Spiritualism," as it dates back to the year 1800, and in this respect, no less than in its marvellous character, forms the basis of a distinct epoch in the history of what has been called "Supernaturalism."

We shall give the narrative with some excisions, as it was printed by the author in the pages of the *Western Star* magazine. The article is headed

WONDERFUL SPIRITUAL MANIFESTATIONS IN MAINE IN THE YEARS 1800-1806.

One of the most extraordinary manifestations of Spirit communion that is to be found on authentic record occurring in America prior to the date of the Rochester knockings, took place in the year 1800, in the State of Maine, and a general account is given of it in a pamphlet written by the Rev. Abraham Cummings, an eye-witness of the phenomena he describes. The title of the pamphlet is "Immortality proved by the Testimony of Sense," etc. The publisher adds on a fly leaf: "Immortality proved by phenomena that were witnessed by hundreds in the town of Sullivan, Maine, in the year 1800. Published by an eye-witness, the Rev. Abraham Cummings, a man eminent in learning and piety; a graduate of Harvard University."

The pamphlet, which is a series of letters, arguments, allusions to portions of the history supposed to be already known to the reader, and affidavits of various witnesses—contains circumstantial details of the apparition of a Mrs. Butler, who manifested her presence to hundreds of people by rappings, preternatural lights, singing, speaking with an audible voice, and frequent appearances in her own as well as other forms.

Besides Mr. Cumming's pamphlet, the author has gathered up a mass of information on this subject from various publications of the time, as well as the oral testimony of several persons whose nearest relatives were residents in Sullivan, and themselves eye-witnesses of the extraordinary scenes here related. From all these sources, it appears that a certain Captain Butler, residing near Sullivan, Maine, married Miss Nelly Hooper, who, ten months after her marriage, gave birth to one child, and passed with her infant into the spirit world. Shortly after this lady's decease, Captain Butler became the accepted lover of a Miss Blaisdell, whose father, like his own, was violently opposed to the match.

In this state of things, and whilst the lovers were vainly attempting to soften the obduracy of their parents, the spirit of Mrs. Nelly Butler became an active participator in the scene. She manifested herself in the various

Communication

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EDITED BY LLOYD KENYON JONES

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See Page 8

An Important Communication from
Abraham Lincoln

Chicago Man Testifies to Truth of Miracles
Worked by Eddy Brothers

A Seance Extraordinary

Spiritualism and The Bible

Education Vs. Knowledge

Civil War Comrades Come to Greet This
Old Veteran

A True Blue Spiritualist

The Source and Power of Thought

The Dead Never Leave Us

Striking Spirit Pictures and Drawings

Interesting Editorials on Important Subjects

Psychic Experiences and Spirit Messages

An Important Communication Received from Abraham Lincoln

The Martyred President Sounds a Warning and Suggests a Solution of the Difficulties Which Beset Us—In the War Between Capital and Labor He Stands with the "Common People" as Usual

Regarding this communication Lincoln said, "If it lacks finality, that is for other men to supply. But I feel that it is true in its essence and wise in the direction in which it points and I commend it to the American people in the hope that in death as well as in life they will honor me in listening to the views which arise from a long and careful consideration of their interest."

HERE is a spirit message of great importance in itself but the circumstances surrounding its receipt, the conditions under which it was conveyed from spirit to material and the vessel chosen for its transmission make it all the more important.

We say "vessel" chosen because the man through whom Lincoln gave his message would likely object to being called a medium. In fact, he declares that he is a skeptic and even doubts his own sense (like a lot of others) yet declares that the communication could not possibly have been written by himself—either by his conscious efforts or through his (so-called) sub-conscious mind.

Here is a man who would no doubt be angered if called a Spiritualist. Well, he may not be a Spiritualist but we are quite sure that he is a medium. And doubt it though he may, he will sooner or later be brought to a realization of the fact that he has been chosen by the spirit world as a connecting link between that and this world.

Now let us quote from the *Arkansas Gazette* wherein the following was published:

Chester Bailey Fernald, author of "The Cat and the Cherub," "Chinatown Stories," and other popular fiction which has also been drawn upon for the dramatic stage, is a native of Boston, who passed through a newspaper apprenticeship as Washington correspondent, has traveled extensively in Alaska, China and Japan, as well as throughout the United States, and is a member of the National Institute of Arts and Letters.

The newspaper proceeds to publish the following which it announced as having been written by Mr. Fernald, himself:

"I never thought much about psychics—never inclined to believe much of what I heard about communications from the dead. I believe such messages are the subject of warm controversy and I ought to say that what I have to tell may not satisfy either party to the controversy.

"One day during the present year a friend said to me with some diffidence that he was in the habit of receiving messages from the dead, and that he had received one from my son, begging me to communicate with him. My son was an American who was in England when the war broke out and who could not wait for America to come in. He crashed in an airplane of which he was pilot and he was killed. This was over the Austrian border.

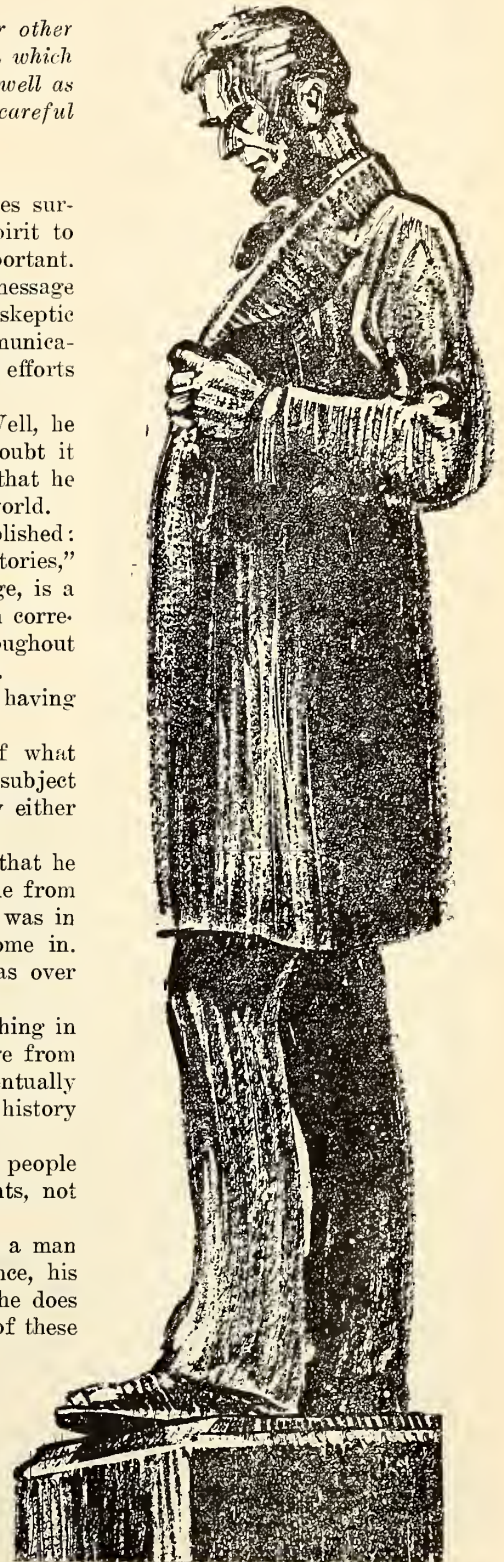
"I have always wished to preserve an open mind—even when there is something in it. I used the familiar wine glass and circular letters in attempt to get a message from my son. At first I had only just enough result to stimulate further trials. Eventually I received messages which for length and coherence appear to rank high in the history of these things.

"Some people are convinced that these are messages from the dead. Other people say they are messages from one's own self-consciousness. I say that the contents, not the source of such messages, are the important things.

"Many different people have appeared to talk to me by this means. One is a man who will talk to me if he can, whether I want him to or not. His persistence, his unpleasant character, his maudlin and often offensive utterances make me hope he does not dwell in my self-consciousness. To me he is a strong argument for the reality of these messages. But there are arguments to the contrary. I am not going into these arguments.

"After a while my son said he had met the shade of Abraham Lincoln, who wished to speak to me. I was skeptical. I am now. Any one else may judge as well as I the reality of what followed.

"Abraham Lincoln began in characteristic style a discourse on the present relations of capital and labor in the United States. As it went on I began to receive it by automatic writing. The reader must take it from me for what my statement is worth to him, that the last and best portion of this wise and



reasoned document, which may not appeal either to capital or to labor, but which certainly will appeal to the majority who pay the bill when capital and labor contend with each other, all this last portion was written by me in two sittings and has not been altered except as to a few words changed at Lincoln's request. Also, that I could not have written it without a good deal of preparation. I have never written anything by fiction with my own pen. This is not fiction; it is a simple fact.

"What I like about myself is that my mind is quite as open on the whole subject now as it was in the beginning. I will accept any solution of all these phenomena that is logical. Let Abraham Lincoln's message and his sane and temperate proposals as to capital and labor stand for what they are worth. If anyone says they have proceeded from me by any means which I can be made to understand, I thank him for his flattery."

AFTER relieving himself of the foregoing explanation and remarks Mr. Fernald gives the following communication which he received from Abraham Lincoln:

"I am Abraham Lincoln.

"I believe that there is now an omen in the sky which portends a great disaster. I can only hope that it will have proved a false omen. But I am of the opinion that in the near future we shall witness what will ill mix with the huge self-satisfaction with which we view the vast inventory of our almighty and immense republic. In the near future I expect to see a change of greatest meaning in our national life—a change no man can contemplate without much searching of his heart.

"I am one who always kept silence unless I felt that I knew all that I could know of the subject of which I spoke. I feel no lack of knowledge of the subject of capital and labor, because ever since my death I have followed with assiduity all that affected my country with regard to its vital interests. In the matter of capital and labor I have felt that America has deteriorated at a rate that gives me alarm. We have been in such haste to acquire wealth that we have disregarded much that was of greater importance. We have failed to see that in amassing wealth we have not added to our advantages over the rest of the world.

"Many men fear that in the near future the crisis in labor matters will bring about a revolution. I think this may be avoided if we all are prepared for it by a serious consideration of the source of the trouble which is impending. If men will ask themselves what is at the root of the matter they will discover that it is an old trouble in a new guise. It is the old trouble that we all know in the dealings of capital and labor; in that all men distrust each other in matters of money. I am sure that this is all in most men's recognition of their own everlasting want of restraint where personal advantage is in question and in their suspicion that all other men are equally without such restraint.

"I am very well aware that other nations suffer the same anxiety that we suffer; but ours is a different case. We hold within our borders so many elements of disorder, foreign as well as domestic; and they are of such complex nature that I feel we cannot approach the subject too soon or with too much forethought. We have enlisted so many citizens of

all nationalities, we have made it so easy for any one to become one of us in name, that we have not asked whether they are with us in spirit. What wonder that no man can probe with accuracy the depths of the currents—if I may mix a metaphor—that are moving so rapidly in our body politic. Some men say that all will solve itself in the course of the ordinary struggle for existence. But in my view there is no one who can tell us what we may experience in the near future.

"I always made it a rule when in doubt to find out what other men thought; but here is a case where no man risks an opinion unless he is one whose opinions are the mere expression of his hopes. In every case where you examine the

outward manifestations of men's hopes you find an inclination to confuse reality with anticipations of a nature most adapted to those hopes. You will find at present that the most usual hope is for a peaceful carrying on of life as it was before the war. But who can tell how that is to be accomplished if all men are at war over problems which defy solution in the mood men are maintaining?

"Without due pessimism, I am bound to feel alarm because I see no solution likely to be of use while men continue to look upon capital and labor in the old way.

"Every man thinks first of his own near gain and not of the ultimate good of all men together. No account is taken of all those conflicting interests which day by day grow more hostile to each other. No one seems gifted with vision enough to foresee the outcome which stares us in the face. Yet never in the history of mankind has such a contest unrolled before our eyes as now presents itself in an-

tiipation. The interests are greater in power and in fierce unwillingness to compromise. The people who control some of those interests are more bent on destruction than ever was an army of Huns. Never has any epoch unfolded in which the control of great bodies of men was more relentlessly in the hands of a few irreconcilable, irresponsible and indifferently endowed members of society.

"Few men have ever been placed in the position in which I was placed as president of the United States. I do not have any hesitation in saying that I never could have lived up to my responsibilities if I had not had faith in my own kind. Few men are competent to live out their lives as rulers of men, and those few may not be labor leaders. I believe in the Congress of the United States as a means of making the will of all the people more mighty than the will of any part of the people. My solution for the question of labor and capital is not of an order which will alter the universe, as some men would alter it, by fit. My solution arises from a source wherein all problems must find their solution.

"It is at the root of all things that men must live together and aid each other by use of their superior, not their inferior faculties, to live in harmony and in peace. Therefore an effort of the will must be made—of will which proceeds from the heart—to distribute those things for which men struggle and to distribute them with less callous indifference to the dictates of those emotions which distinguish us from wild animals and entitle us to a hope for mankind.

"All those who want to better the condition of men must expect to be misunderstood and to be made the target of

ridicule whenever they put forth views not customarily held by conventionally minded men. I always found that whatever I had to say was best said without the smallest thought of whether I should be believed foolish or not. So many times in my career I had to place before men the results of long and difficult thinking, and had to make them see the results of my thinking without leading them through the long process of my thought, that I grew used to seeing men make observations of a nature which betrayed their want of knowledge and of reasoning power. What most pleased me was to discover that some men, however, given the same promises from which I had started, arrived at the same conclusions. This strengthened my resolve to carry my own conclusions to an end.

"After many years of such experience, I grew hardened to whatever criticism arose from men of little acumen whose one thought was to make themselves heard, whether they made themselves believed or not. So I came to a manner of treating public questions as if they were private questions intimately to be discussed and as if every one in my audience was individually interested in the most selfish way. This produced always in the minds of my hearers a feeling of intimacy which brought about close attention. Whoever tells men something appealing to the self-interest which lies uppermost in their minds will have their best attention. Therefore to make headway with the laboring man, one must remember always his crown of self-interest, and proceed from that to considerations growing out of it, and then point the moral which one has had in mind.

"In his own interest, the laboring man must gain a little better understanding of the capitalistic point of view.

"Capital has a way of getting into the hands of old men. Old men are prone to dispute with new times. Some old men take it hard, that after living a lifetime under one set of conditions, a new set of conditions should confront their declining years. That is always their complaint when a new view of political exigency possesses the public mind. There are few men who can confront a new state of society without misgivings as to its effect upon their interests. What they have been accustomed to, they can cope with; but what presents a new problem at a time of their lives, when they look forward to peace and rest must give them pause. These men are always on the side of inertia. They represent a considerable body of public opinion and one which wields no little power. Whatever is done in the line of change, must be done more or less against their will. Now as a means of dealing with them, we have only leverage arising out of their anxiety to preserve what they have acquired. They are not willing to see this jeopardized, and any compromise which leaves them in possession of their property they will look upon with favor if they find the change unavoidable. Though they are not able to discern anything for the public good in such a change, they will bow to the inevitable and thus we shall see them reconciled, so long as they are left comparatively undisturbed.

"I am of the opinion that when a time comes for an interchange between labor and capital by which labor will share more equitably with capital in the product of their joint effort we shall see some strange conversions among the elder capital-

ists who have been persuaded less by logic than by the conflict which threatened their existence as capitalists.

"But we must not look to men like these to provide us with what ways and means will be called into use for the solution of this conflict. When the hurly-burly is over and there is a new ray of light overspreading the field we shall detect its source as from those men whose experience in both camps fairly entitles them to be judges of what should be done.

"These men will have great responsibilities thrust upon them; but it is from them and from them alone that I look for a sane and reasonable adjustment of the case between capital and labor. No labor leader occupies such a position. No labor leader can see both sides with an equitable vision. His has been the office of a centurion, not of an arbiter. At his best he is but one who holds his position more by virtue of his ability as an agitator than by his ability as a placator. These terms are to be taken not as contrasting right and wrong but as contrasting cause and effect.

"One of the most difficult things to do in life is to persuade another man against his own reasoning. That is why in all the discussions between labor and capital there has resulted so little of value to either side. Capital reasons from the standpoint of capital; labor reasons from the standpoint of labor. But the public, affected by the vagaries of both, listens with impatience because it occupies a middle ground, which too often furnishes the battle-ground.

"Now, in order to bring about some fair compromise, I propose that all questions between labor and capital be submitted to a board consisting in part of capitalists, la-

bor men and men who represent the public. I am aware that this already has been done, but I recommend that it be done in a new spirit; that of combining the interest of both other parties with the interest of the public at large. The difference will be that there will result some compromise which is not made by placating both capital and labor at the public expense. This will ease the unrest of the public at large and it will operate to prevent either capital or labor taking more than its just share in the product of their combined effort.

"Your best way to reach this compromise will be to try all questions before a court comprising the three elements and then to enforce the judgment of the court by due process of law. Such a course cannot fail to gain public confidence. It has been tried already with success and it ought to be carried further into industrial circles where the question of a public equity in the dispute seems at first thought to be more remote.

"As often is the case, these disputes may be tinged with politics; but nevertheless the results will depend upon the integrity of the people themselves in choosing their representatives; and beyond that integrity there lies no hope for any body politic. Choose men by a process of discrimination—men who must be well compensated and who have shown by the lives they have lived that they possess public spirit and enough self-sacrifice to perform their duties without prejudice and without fear. The results will more than compensate in their actual benefit to the public the few cases where private interests will creep in and go against the public weal. Those who once have failed in their duties as representatives of the

"Those who once have failed in their duties as representatives of the public will suffer sufficiently in after life to become a warning to others. We have always with us a certain number who are incapable of acting for the public welfare."

public will suffer sufficiently in after life to become a warning to others. We have always with us a certain number who are incapable of acting for the public welfare. We must reckon with them as we do with the item of profit and loss in our business accounts. We try to reduce that item to its lowest, and I have confidence that the American people can carry on their public business with as small an item of profit and loss as can any people on earth.

"In all the years I stood before the American people in the capacity of their chief magistrate I never had a more difficult task than to persuade them to modify their constitution with reference to the negro. While they held the matter to be one of urgency, they could not bring themselves to believe that my plan was one which would solve the question of the hour. When, however, after infinite discussion and turmoil of opinion they brought themselves to accept what I had done they began to believe in sincerity of purpose and in the wisdom of my act.

"Now that I am no longer with them they refer to me in terms of enthusiasm and my name has been honored in many lands. So will be honored the name of the man who brings the American people to a point where they decide that the question of capital and labor shall be made the prime issue of their policies and shall be brought to a solution such as shall lay the matter at rest.

"For this they must assume another phase in their practice of political freedom—I mean they must take another way of approaching this matter than that in which in the past they have approached questions of equal moment. The country must be made alive to the momentousness of the issue. It must realize that in other lands the danger exists of a complete collapse of all existing social institutions, and our people must meet with foresight this danger as it approaches their shores.

"I will not make myself the spokesman of any class—I never did so; but I will venture to say without fear of contradiction by fair-minded men that while we leave out of consideration the lives of three-quarters of our population we shall not have peace. A new mode of life must be entered into by all the conflicting interests. What that mode of life shall be depends upon the wisdom and the acumen of our statesmen. It will be upon their shoulders to furnish what shall be not only a new franchise for labor but a new security for capital and a new assurance to all our people that life and happiness are to go on unthreatened by a cataclysm which would mean the end of civilization.

"With this let me bring to an end what I undertook to say. If it lacks finality, that is for other men to supply. But I feel that it is true in its essence and wise in the direction in which it points and I commend it to the American people in the hope that in death as well as in life they will honor me in listening to the views which arise from a long and careful consideration of their interests."

ABRAHAM LINCOLN.

We wish every citizen of the United States could read this message from the man who ranks among the highest in the esteem of Americans. His memory is revered by millions and his greatness is recognized by the various peoples throughout the world. His history is taught in every school in this country—and in some foreign lands, also.

So it is that Lincoln is commonly acknowledged throughout the world as having been a great and good man. If he was a great man while here, he is a greater man now. Life is eternal and we all enjoy endless progression onward and upward. Some, it is true, move forward very slowly and learn but little. Others learn much and move forward quite rapidly. Of such was Lincoln—a great man, endowed with a mind, perhaps, centuries in advance of the average of his day on earth.

If Abraham Lincoln had great wisdom on earth, he has greater wisdom now. Being of pure spirit his brain is

clearer—not impeded by flesh nor clogged by material things. Lincoln has been learning even greater things. Think you that such a brilliant mind would be wasted in "eternal sleep?" How absurd to think that his soul is resting until "the last great judgment day."

Lincoln knows that every day is judgment day—that we, each and all, are being judged by the records we write from day to day as we wend our weary way through this earth life. We shall be rewarded or punished by natural law according to the records we make. Notice his reference to the law of compensation when he says, "Those who once have failed in their duties as representatives of the public will suffer sufficiently in after life to become a warning to others."

This we may take as a prophecy—to mean either one of two things. It may mean that the politicians who gain control of government then misuse their power, breaking their solemn oaths to honestly represent their country and people—will reap the harvest of their misdeeds while yet on earth. Or it may mean that our politicians of today will not pay for their sins before passing over, escaping as their predecessors have done until they pass from earth—but that there is to be a great awakening, that millions will see the truth of Spiritualism and that, therefore, the people at large will know of the sufferings of our public men who have betrayed their trust.

At any rate, here is confirmation of the fact that there is a law of compensation and that it is working. Many there are who like to deny it—their sins have been so great that they fear that immortality is a fact. They know that if there is a hereafter they will be punished. So they hope that death really does end all.

But there is no death—there are no dead. We know it. Lincoln knew it—because he was a Spiritualist while serving our Country. He held seances in Washington and wrote the history making Emancipation Proclamation under spirit guidance. X

If Spiritualism is bad—as some say it is—how is it that good men like Lincoln embraced it? If Spiritualism is bad, why does it not urge people to do evil instead of good? No—regardless of what those who do not know may think or say—Spiritualism is good. It teaches right thinking, right doing, correct living. Those who are the loudest in denouncing Spiritualism here are oftentimes the most eager to come back from the hereafter to teach and preach the truth of Spiritualism.

Lincoln knew that the man who served as the instrument to get his message across would deny him. He knew that ignorant humanity would deny him. Therefore his pathetic appeal, "the hope that in death as well as in life they will honor me in listening to the views which arise from a long and careful consideration of their interests."

Is it not cruel that many will turn deaf ears and cold hearts to that appeal? Is it not pitiful that during this, the month of his earth birth date, people will sing his praises and—at the same time—refuse to believe?

Lincoln knows it is so. He has been denied before. He suffered the snubs and sneers of ignorant fools during the trying days of the Civil War. He endured insults, abuse, defamation of character and even forfeited his earth life because he thought more of his Country, his God and of eternal Right than he did of the opinions of malicious slanderers and evil disposed traitors.

So we beg of you to read this communication of the immortal Lincoln—and to take it to heart. Not because he discusses the differences of capital and labor, not because he sounds a warning of possible disaster, not because he speaks of greed and graft with their penalties to be paid—but—

Read and study it because Lincoln has now, as he always did, the interests of the great common people at heart and because he loves his Country!

LINCOLN'S NEW JOB

Abraham Lincoln has a new job. He is now assisting in making screen pictures, exclusively for a new firm in Los Angeles. What his salary is has not been announced.

Dr. Guy Bogart, publicity man for the new Cosmopolitan Film Co., writes of the production of the new film now under way: "I plainly saw the spirit of Abraham Lincoln. In a message to me Mr. Lincoln said that the picture is so important that he is guiding and strengthening the playing of Cecil Holland."

But this is not all the wonder of the new production. Dr. J. M. Peebles and W. T. Stead also are aiding in making of the pictures, also from the spirit world. Every performer, every man or woman who has anything to do with the pictures, is a believer in spiritualism and more or less medinistic. "The lights I have seen and the music I have heard from the heavenly spheres," writes Doctor Bogart of the making of the Cosmopolitan "sets," "will be phenomenal. I shall never forget as I have watched the spirit friends walking among the actors."

But not only is the spirit world to manifest on the screen in perfectly natural way, there are other extraordinary features connected with the forthcoming play, "The Bishop of the Ozarks." The author of the gressman; a real negro actor, and to take the leading part. Besides, for the first time, a real negro, George Reed, who has traveled with circusses for years, is to have one of the leading parts in the drama.

Spirits on the stage; a giant congressman; a real negro actor, and in addition to all these a play whose background is the Ozarks, so familiar to all the people of Kansas City and vicinity, are some of the novel features that are featured by Doctor Bogart's production. Doctor Bogart himself is a poet and newspaper man who has already gained considerable reputation.

Coincident with the release of the screen drama that is in part directed by Spirit Abraham Lincoln and William T. Stead, will be the publication of the story in novel form. This will be in September next.

THE KANSAS CITY KANSAN

Sunday, July 9, 1922.

LINCOLN GIVEN SPIRIT MESSAGE

*Great Emancipator's Friend
Tells of Seance*

*Table-Rappings Were New
in Those Days*

*Details Beloved President's
Respect for Women*

EXCLUSIVE DISPATCH 1925
SANDUSKY (O.) Oct. 3.—The huge, gnarled hands of Abraham Lincoln rested on a dark old table-top in the "parlor" of the Thorpe home in Springfield, Ill., beside the smaller, whiter hands of a young schoolmaster. The hands were spread out, palms on the table, waiting for the spirits—if there were any present—to lift the table or rap on it.

The smaller pair of hands belonged to Riddley Martin, then of Springfield, now Dr. Riddley Martin of Maumee, O., a village northwest of here. He lived in the same block with the great emancipator for years. The doctor recently celebrated his eighty-sixth birthday anniversary.

Martin and Lincoln were attending a spiritualistic seance, although such spiritual experiments were then better known as table-rappings, the physician said. They were new then and many persons were as keenly interested in them as many other persons have been the last few years in actoplasm and tests of mediums.

LINCOLN GETS MESSAGE

Dr. Martin says Lincoln was supposed to have received a message from his mother that night, in which she told him that the high ideals and aims she had instilled into him as a youth were right, and that he should go on living the right way, fearless of the future, for his chance would come and he would be successful.

Dr. Martin says that later in the evening, when everyone was waiting for Mr. Lincoln's opinion on the "rappings," which had come as expected, he was noncommittal.

Dr. Martin said that Lincoln placed a woman with the angels in his estimation. He called his mother his first love, and, after her passing, referred to her always "my angel mother" or "my sainted mother." He held the word mother to be the most sacred word—next to God—in the English language.

It was Lincoln's habit to go to Dr. Martin's home on many evenings and exchange books with him. Dr. Martin lived in a double house in the other side of which lived a Mr. Pringle, with his son and daughter. Mr. Pringle could read Robert Burns's poems aloud in a way that delighted his tall, quiet neighbor, and occasionally Lincoln and Dr. Martin would slip over to the other side of the house to listen to Mr. Pringle's interpretation of the Scotch poet for a while. The doctor said that next to the Bible and Blackstone's "Commentaries on English Law," Lincoln loved Burns's poems.

LIKED BURNS POEMS

"He said one day that poetry had more sound sense to the square acre than whole sections of prose," Dr. Martin declared.

"Lincoln was not an unpleasantly homely man," the doctor went on. "He had a wonderful speaking voice, voluminous as a trumpet, distinct as silver bells and mild as a zephyr when he wanted it to be."

Dr. Martin referred to Mrs. Lincoln as an "exceptionally pleasant woman, proud of her husband and her boys, Robert and Thaddeus."

Thaddeus—usually called "Tad"—died in the White House. A little sister died some years before.

"Mrs. Lincoln was always careful of her husband's clothes," the physician remarked. "He couldn't wear hand-me-downs because the sleeves and trousers always were too short for him, so he had to have his apparel tailor made."

"Before her marriage Mrs. Lincoln was one of the belles of Louisville, Ky., and during the war she often suffered greatly from her neighbors' misunderstanding of her, due to her Southern birth."

Springfield,

10

1926

Abraham Lincoln *The Friend of Man*

His Life Was Another Drop in That Vat Where Human
Lives, Like Grapes in God's Vintage, Yield the Wine
That Strengthens the Spirit of Truth and Justice in
the World.

By M. E. CADWALLADER



A. Lincoln

All the Nation pays homage to the memory of Abraham Lincoln, not only on his natal day, Feb. 12, but on every day of every year. We look to Lincoln as the preserver of our Nation. His name is immortal. It is enshrined in the hearts of his countrymen, but at this particular time we especially wish to commemorate the memory of Lincoln the Emancipator, who was born of humble parents on the 12th day of February, 1809, about a mile and a half from Hodgenville, the county seat of LaRue County, in Kentucky.

Our purpose is not to give a narrative of the incidents which may be found in the life history of Abraham Lincoln and can be obtained in any public library, but to bring to the notice of our readers some interesting facts that are in our possession about Abraham Lincoln that are not generally known.

HIS RELIGIOUS BELIEF

His former partner, Hon. W. H. Herndon, said in regard to his religious belief, that Lincoln disagreed with the Christian world in its principles as well as in its theology, because, in the first place, Mr. Lincoln's mind was a purely logical mind. Secondly, that he was purely a practical man, that he was a realist as opposed to an idealist.

He came to Illinois, about 1830, and became acquainted with a class of men the world never saw the like of before or since. They were large men in body and in mind, hard to whip and never to be fooled. It was among these people that Mr. Lincoln was thrown, and about the year 1834 he chanced to come across Volney's "Ruins" and some of Paine's theological works. He at once seized hold of them and assimilated them in his own being. Volney and Paine became a part of Mr. Lincoln from 1834 to the end of his life. He even went so far as to write a small work on Infidelity, intending to have it published, but it never saw the light of day. Mr. Lincoln at that time was in New Salem keeping store for Mr. Samuel Hill at that place, and one day after the book was finished, Lincoln read it to Mr. Hill, who was his friend and who saw that

Lincoln was a rising man, and, with an eye to the future popularity of his young friend, he believed that if the book were published it would kill Lincoln forever in the eyes of his fellow men, so, snatching it from Lincoln's hands when he was not expecting it, he put it into an old-fashioned stove, and it went up in smoke. Mr. Herndon says that at that time Mr. Lincoln drank deeply of the works of Hume, Gibbon and others and boldly avowed himself an infidel. Mr. Herndon said that Mr. Lincoln was a melancholy man, and at that time was living on the borderland between theism and atheism. In his happier moments he would swing back to theism from atheism and dwell lovingly there. He was intense always, and terrible in his melancholy.

LINCOLN'S BELIEF IN SPIRITUALISM

So much for what the Hon. W. H. Herndon, a former law partner of Abraham Lincoln, said of the religious belief of the late President, but we have reason to know that he became interested in Spiritualism, as he attended many seances, and that he many times sat with Nettie Colburn, who afterwards became the wife of William Porter Maynard of White Plains, N. Y.

It was our good fortune to know Nettie Colburn Maynard, and be present at seances, where she was the medium, and through her lips hear the voice of the martyred President speak again. We cherish in loving reverence one statement made by him which has been engraved and is now in the home of The Progressive Thinker, inscribed on a plaque under a brass bust of Abraham Lincoln. It is this: "LET THE SWORD REST IN PEACE; ITS RUST IS PRECIOUS."

Col. Simon P. Kase, of Philadelphia, was present at Mr. Laurie's house in Washington many times when President Lincoln visited Miss Colburn. At one of the seances at the White House, President Lincoln asked Miss Colburn to demonstrate "her rare gift," as he called it, and said it was perfectly satisfactory. In an interview with Mr. Maynard some years ago, he told us of the strange events that had taken place and of many incidents connected with Mrs. Colburn Maynard in her early days.

As is well known, for very many years Mrs. Maynard was an invalid and lying upon her bed of pain tenderly cared for by her husband and her friends, and she was often controlled by the spirit of Abraham Lincoln. On one occasion when I was present I remember distinctly that her face looked like that of a child, although at the time she was fifty-four years of age, unable to move, suffering intensely always, but she kept up a cheerful spirit that made all realize that spirit power alone could keep her from being very melancholy. On that occasion Abraham Lincoln entranced Mrs. Maynard and for some time talked of things of moment and gave advice that has never been forgotten, and for that reason we are glad that it has fallen to our lot to re-publish the book "Was Abraham Lincoln a Spiritualist?" For it was well known that the simple story would be told just as it had been dictated from her own lips. It contains many startling statements.

During a number of years father and mother Hill were close friends of Mr. and Mrs. Maynard, and often visited their beautiful home in White Plains. Mr. Maynard and Parnie, as she was affectionately called, who had accompanied her on her visits to President Lincoln, were untiring in their devotion to the invalid. I begged the privilege of sitting up all night with her, which was granted, and Mr. Maynard afterwards told me it was his first unbroken night's rest for seven years.

The hours spent there will never be forgotten. Young as I was, it made such a lasting impression that on receiving an invitation to the twenty-fifth anniversary of her marriage to Mr. Maynard, I wrote: "Though I cannot come, you may be sure that I have only to think of the patient endurance of your suffering to realize how little after all are the ordinary trials of life. You are doing more missionary work, though confined to your bed, unable to move, than anyone I know. Your sweet, sunshiny face comes up before me; your words of counsel and cheer live in my being, while the utterances of the arisen friends who

have spoken through you, including our beloved Abraham Lincoln, are engraven on my heart."

And it was so. In the silent hours of the night it was not possible to doubt that, among others, Abraham Lincoln, who while in mortal life had counseled with others through her mediumship, had spoken with me, and through all the years that have passed his utterances, through her lips, have been a golden memory.

When I visited the home of Mr. Maynard, we talked over the incidents of that time. To him his arisen wife is as an angel who has gone from his home—and he feels glad that he was privileged to care for her during the years she was here on the mortal plane. He tenderly spoke of father Hill, and said: "Never will I forget his goodness to my dear one."

Among those who were close to Nettie Colburn at the time she gave seances in the White House, was Col. Simon P. Kase, of Philadelphia, a grand old man who related to me many times incidents that occurred, of which he had personal knowledge. Of course the true story of Abraham Lincoln attending seances had a peculiar bearing upon the most momentous period in history, but it is based on truth and fact, and therefore will live. It will bear thorough examination, regardless of doctrine, or sect, or creed. It is a page of veiled history, but there are still living today those who will corroborate the statements made, as Mrs. Nettie Maynard was well known to the Spiritualists years ago under her maiden name of Nettie Colburn as a trance speaker at about the same time as Helen Temple Brigham started out in the work. Mr. Hudson Tuttle visited Mrs. Colburn Maynard with Mr. and Mrs. Henry J. Newton. He wrote that her mediumship was wonderful and that every sentence bore evidence of truthfulness. Mr. Tuttle said the seance he had with her was one of the most convincing he had ever had the good fortune to attend.

Mr. Maynard is very anxious that the people should know that his wife never claimed that through her was dictated the Emancipation Proclamation, but before it was signed President Lincoln was charged with the ut-

most solemnity not to abate the terms of its issue, nor delay its enforcement; he was assured that it was to be the crowning event of his administration and his life.

Those present at the seance declared they lost sight of the timid girl, Nettie Colburn, in the majesty of the utterance, the strength of the language and the importance of that which was conveyed, as it was known that strong pressure was being brought to bear upon President Lincoln to defer it, but he was urged to in no wise heed such counsel, but stand firm to his convictions and fulfill the mission for which he had been raised up by an overruling Providence.

Mr. Daniel Somes asked President Lincoln if it was improper to inquire whether pressure had been brought to bear upon him, to which he replied, "Under these circumstances that question is perfectly proper, as we are all friends here. It is taking all my nerve and strength to withstand such a pressure." Turning to Miss Colburn, he said:

"My child, you possess a very singular gift, but that it is of God I have no doubt. I thank you for coming here tonight. It is more important than perhaps anyone present can understand."

Mrs. Maynard had one hope—to place in proper shape all the facts about how she became acquainted with President Lincoln—through her brother having lost his pass and furlough—and then how, as a young girl, she was taken to the White House where many seances were held, at which she was the medium. Those were the years that tried the soul of the man who had made an almost prophetic utterance in Philadelphia on the 22nd of February, 1861, when he was on his way to his first inauguration.

"Throngs of people had gathered to see him," said J. H. Barrett, "and he raised a national flag to its place on the staff above Independence Hall, in Philadelphia, as requested, amid the cheers of the thousands present."

In a brief speech he referred with much emotion to the men who had assembled in the same hall in 1776, and to the principles there proclaimed on the fourth of

July, principles which he declared it to be his purpose never to yield, even if he must seal his devotion to them by a violent death—alas! his prophetic utterance came only too true.

Positive information had already been received at Washington of a plot to assassinate Mr. Lincoln at Baltimore. When this was communicated to him, he was averse to any change of the time fixed for his transit through that city. On the earnest representation of Mr. Seward, however, who sent a special messenger to the President-elect at Harrisburg, to urge this course, he left the latter place on the night train a few hours in advance of that which he was expected to take, and passing through Baltimore without recognition, arrived safely the following morning in Washington, where on the 4th of March, 1861, Abraham Lincoln took the oath of office as President of the United States.

How easy it is to be unjust to the dead, says a well known writer. It is not safe to accept the representations of churchmen as to the belief of prominent persons. The case of President Lincoln is somewhat in point. For many years he was an open and avowed skeptic, known as such by all his intimate friends. He afterwards investigated Spiritualism, and often sat in Spiritual circles. The late Judge A. S. Miller, formerly of Rockford, Ill., told Dr. G. W. Brown on several occasions he had sat in circles with Abraham Lincoln and knew he was in sympathy with its teachings, but now the church claims Mr. Lincoln as one of its brightest lights.

What Lincoln said:

"I have never united myself to any church, because I have found difficulty in giving my assent without mental reservation to the long complicated statements of the Christian doctrine which characterize their articles of belief and confessions of faith.

"When any church will inscribe over its altar, as its sole qualification for membership, the Savior's condensed statement of the substance of both law and Gospel, 'Thou shall love the Lord thy God with all thy

heart and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart and all my soul."—*Abraham Lincoln*.

This agrees with Herndon's statement that Lincoln was not a member of any established church.

WHAT JENKIN LLOYD JONES SAID IN 1896

Jenkin Lloyd Jones preached in Sinai Temple, taking for his theme, "From the Log Cabin to the President's Chair," a study of Abraham Lincoln. After tracing his origin and childhood through their hardships, he said:

"I wish we might in some fresh way discover again that the pathos and the power of this figure, which still, to many minds, is permanently grotesque, is based on integrity. Out of that log cabin there came a manifestation of conscience so significant that it made Lincoln feel kinship with the meanest and lowest thing in nature, and also relationship with the highest God in heaven, wherever that may be, and whatever he is."

Speaking of the religion of Abraham Lincoln, Mr. Jones said:

"His theological credentials are very slender and very doubtful. Lincoln was by pre-eminence America's man of faith. The very things he did not believe in witness his religiousness. His denials were his devotions, intellectually; he was a student of sacred things, a lover of such books as help interpret life and throw some light on the mystery of being.

READS THE BIBLE

"The Bible was his childhood's daily food and the meagerness of his home was lit up by the simple reverence of simple hearts. Once, when his father had asked a blessing at a meal consisting of warmed-over potatoes, he did venture to ask if they were not rather poor blessings to make much mention of. This was Abraham Lincoln's attitude toward the conventional creeds of his day and of ours. The works of Thomas Paine, Volney and Voltaire, were among the many

volumes that he devoured during outwardly idle days.

"He wrote out the argument and read it at the village store against supernatural Christianity and in favor of the faith of reason and of nature. But the storekeeper thought it was sacrilegious and put it into the stove.

"Later, in his Springfield life, the 'Vestiges of Creation,' that unique and until recently anonymous book that was the forerunner of Darwin and Spencer, interested him much, and the thought of evolution, the universal law, found in him an earnest champion. Once he said, 'There are no accidents in my philosophy.' David Davis, his intimate co-laborer, said, 'He had faith in laws, principles, causes and effects, but no faith in the ordinary sense of the term,' meaning, of course, in the theological sense. To another friend he said, 'I am a kind of immortalist. I never could bring myself to believe in eternal punishment.'

DISAGREES WITH THE CHURCH

"And another friend says that on the doctrine of depravity, atonement and infallibility of the written revelation and such questions, he was utterly at variance with those usually taught in the church. Hurdon, his law partner, tells us with what avidity he read the writings of Channing, and that the author whose views most nearly represented those of Mr. Lincoln, was probably Theodore Parker, from whose writings Lincoln elaborated the memorable phrase of a 'government of the people, by the people, and for the people.' To Carpenter, who painted the signing of the emancipation, he said, 'I never joined any church, because I never could bring myself to believe their creeds. When I can find a church based on the Golden Rule, that which will I gladly join.' And Nicolay, his private secretary, says there is no ground to believe that these opinions were ever changed.

"After his death the religious world found a great and perplexing task on their hands, that of trying to get this great, throbbing hearted Lincoln, the savior of so many souls to liberty, into heaven through their

creed doors. They tried to prove his religiousness by making out that he thought of Jesus, of God and of the Bible something as they did.

LOVE WAS HIS RELIGION

"Let us rather believe that he was religious because he had a God-like love in his heart, because he sought to be an embodied righteousness, a truth teller; because in him the human instincts of the nineteenth century culminated; because he was able to throw aside ecclesiastical and political trappings; do without the helps and stays that are considered necessary to the intellectual and moral lives of most men, and rise by virtue of an internal force into the sublimity of a full manhood in his plain manliness, proving his relationship to all that is infinite and eternal.

"We will find his religion indicated by his oft-flowing tears for the suffering. He established his kinship with the Man of Nazareth by going up and down this world as he did, doing good. His was the beatitudes which the elder brother had pronounced blessed. 'The pure in heart, the meek, the merciful, the poor in spirit, the peacemaker,' he was one who 'hungered after righteousness,' and was, oh, so sadly persecuted for truth's sake, and the reward of being so persecuted, which came to the one while nailed to the cruel cross on Calvary, came to the other on the wings of the swift flying bullet as he sat in Ford's Theater in the city of Washington.

"If there is any glory corner anywhere in the universe where the hallelujahs of 4,000,000 emancipated slaves may not carry the soul of Abraham Lincoln because, forsooth, he had a head that worked as well as a heart, when he was flesh environed, then, my friends, we can do without that glory corner ourselves, and if there is anywhere a great white throne not accessible to plain manliness, to the motherly tenderness, the God-like charity and sympathy of Abraham Lincoln, then all I have to say is that I have no desire to visit such a throne myself.

FAITH IN LINCOLN'S FUTURE

"The heaven of Abraham Lincoln is good enough for me. The hell of Abraham Lincoln is not too bad for me. Ah! there lies a searching, solemn exaction in this confession. His heaven is only for those who, with bleeding feet, have walked the rocky road he traveled, who have tasted the Mara waters of high service. His life arraigns our selfishness, rebukes our cupidity, but it girds our courage. His life was another drop in that sacred vat where human lives, like grapes from God's vintage, yield the wine that strengthens the spirit of truth and justice in the world. If we would know the religion of Abraham Lincoln, let us save this flag from further stains, keep it untarnished as an emblem of love, liberty and law to all nations and to all ages."

* * * *

HONOR TO WHOM HONOR IS DUE

Who saved this nation? Was it the generals in command, whose names are held in veneration throughout the land? Yes, but with the help of the privates, whose names will never be known to fame. All honor to the rank and file, the brave boys in blue who faced toil, misery and starvation on the battle field and in the prison cell. The soldier who did his duty, though his bones were left to bleach upon the battle field, did as much toward his country's preservation as did the bravest general in command.

Who saved this nation? We answer, the mothers who gave their sons for its sake.

Who saved this nation? We answer, the wives who offered up their husbands upon the altar of their country.

Who saved this nation? We answer, the children, who were left orphans. They helped to pay the price of Union.

Who saved this nation? We answer, the brave boys in blue, who gallantly pressed forward at their country's call.

Who saved this nation? We answer, the generals

in command, staunch and true, who led the army to victory.

Who saved this nation? We linger in loving reverence upon the name than which no other holds a dearer place in our hearts. The one we teach our children to revere, the one whose life we would have them emulate—the one whose life-blood sealed the emancipation proclamation—the one whose memory is enshrined in the heart of every American citizen.

Lincoln—Abraham Lincoln—with his brave generals and his boys in blue—Lincoln the immortal—saved this nation.

Could we hear him speak today he would counsel us to work for peace, to work for arbitration, to work for the day when war shall be no more, when brother shall no longer fight against brother. Could we hear him speak, he would tell us of the cruelties of war and bid us bend our energies toward that day when mankind shall be as brothers and all dwell together in unity. Again we hear the voice of Lincoln the immortal, as he seems to say: "Let the sword rest in peace; its rust is precious."

INTERESTING INCIDENTS NOT GENERALLY KNOWN

Mr. James C. Underhill relates the following interesting incident: "I was in Springfield, Ill., the home of Abraham Lincoln, at the time when Mr. Lincoln was first nominated for the Presidency. There existed in Springfield a Republican organization designated the Rail Guard. This Rail Guard marched around the Capitol Square, each member carrying upraised on his shoulder a rail of Lincoln's own splitting. Thus they marched, two by two in procession, with the tall, gaunt figure of Abraham Lincoln following in the rear. It was a unique spectacle, not to be forgotten by the many onlookers."

HOW LINCOLN CAME TO WEAR A BEARD

It is not generally known that it was a child who persuaded Abraham Lincoln to wear a beard. In the

magazine, St. Nicholas, we read that up to the time he was nominated he had always been smooth shaven. A little girl in Chautauqua County, New York, who greatly admired him, made up her mind that he would look better if he wore whiskers, and with youthful directness wrote him so. He answered her by return mail:

"Springfield, Ill., Oct. 19, 1860.

"Miss Grace Bedell:

"My dear Little Miss—Your very agreeable letter of the 15th is received. I regret the necessity of saying I have no daughter. I have three sons, one seventeen, one nine and one seven years of age. They, with their mother, constitute my whole family. As to the whiskers, never having worn any, do you not think people would call it a piece of silly affection if I were to begin it now?

"Your very sincere well-wisher,

"A. LINCOLN."

Evidently on second thought he decided to follow her advice. On his way to Washington the train stopped at the town where she lived. He asked if she were in the crowd gathered at the station to meet him. Of course she was, and willing hands forced a way for her through the mass of people. When she reached the car, Mr. Lincoln stepped from the train, kissed her, and showed her that he had taken her advice.

THE LAST HOURS OF LINCOLN'S MOTHER

The following interesting narrative was written by an intimate friend of the Lincoln family:

"It was a Sunday evening. No one was present but the father, the suffering mother, and the two children, Abe and his sister Sarah. Abe had already on many a Sabbath during his mother's illness, undertaken her office of reading from the Scriptures to the family. Now he sat near Mother Nancy, as she was called, the old family Bible upon his knees, reading the Gospel in a soft but clear voice. His little sister knelt beside the roughly improvised couch of the mother, looking dreamily into her pale face and shrunken eyes, while

one of the thin hands of the patient woman rested upon the daughter's curly head. Father Thomas Lincoln leaned against the tall sycamore whose mighty branches shadowed the log cabin and the sorrowing little group. His broad chest, across which his arms were folded, heaved and betrayed the feelings of the husband. He gazed motionless into his wife's almost transfigured countenance, over which at that moment the evening cast a roseate hue. At times his lips moved convulsively, as if unable to repress the anguish that cramped his heart. His tearful eyes expressed the terrible grief and solicitude of the plain but deeply feeling pioneer. Mother Nancy's earthly moments were numbered. This could not be disguised. Thomas Lincoln saw it by the momentary light, scarcely perceptible convulsions of her emaciated body; but the change which had taken place during the last hour in her gentle, beautified face; by the eyes that became more and more glazed, and only now and then lit up with an expression of love and anxiety for her dear ones.

"'Stop reading, Abe,' he murmured, trembling with apprehension, 'it worries your mother.' 'No,' breathed Mrs. Lincoln in broken sentences, 'it seems as though angels were singing psalms—as though the entire glory of the other world were disclosed to me—yes, thus—thus I always wished to die—the blue heaven above me—you at my side—and God's word on my lips. Your hand, Thomas.'

"The husband bent over his wife and took her right hand, which she was unable to lift.

"Abe had been silent. He now looked into his mother's face, hastily closed the Bible and sprang up from the log.

"'Gracious God! My mother is dying!' he stammered, and reeled, pale and trembling, to her side, while Sarah uttered a cry and, falling on her knees, buried her face, over which the tears were streaming, in the lap of the dying woman. But Abe embraced his mother, and held her in his arms as though, poor boy! he could in that way stay the soul of the so-dearly loved mother.

"'Don't cry,' she whispered. 'Is death not a relief from my sufferings? I am prepared. I feel that I shall remain with you even when I am gone. I shall pray for you in heaven—and—shall see you all again. Be virtuous, Sarah. Remain honest and brave, my Abe—honor and love your father—I can die contently—and you—Thomas—'

"'My Nancy—my wife!' stammered the strong man, now thoroughly overcome.

"'I have been faithful to you,' she continued, in a feeble tone, 'and you have done your duty. Thanks for all your kindness to me. And now—God be with—you all.'

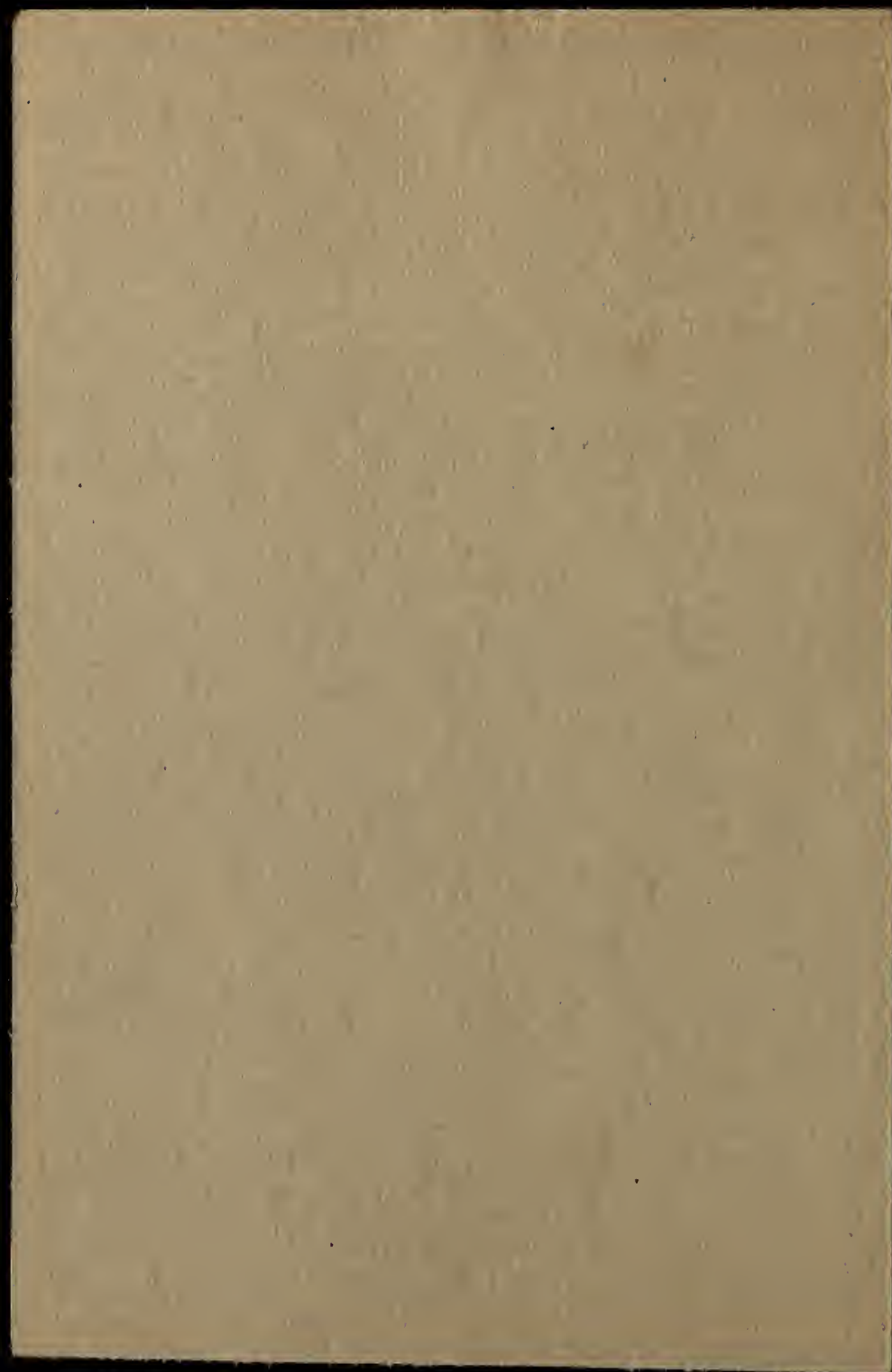
"The noble woman endeavored to utter a few more words of love, but they were lost in an unintelligible murmur. One more glance she cast on all around her and then her beautiful eyes, formerly so radiant with love, became dim, the lips trembled for the last time. Death had come to her like sweet sleep, serene and holy transfiguration lay on her quiet features, a smile hovered around her lips. Life had fled; but Nancy Lincoln resembled a softly sleeping one, over whom the last rays of the sun shed their rosy hue. The children knelt weeping at the feet of the lifeless body. Thomas Lincoln still retained the now cold hand within his own.

"'Let us pray, children,' he muttered in deepest agony, 'that God may not forsake us in the hour of our greatest trial and need—you have no mother now.'"

Born and reared in deep poverty—such was the experience of Abraham Lincoln, who rose to such heights of fame that his history is now printed in every known language. Not alone is he honored in his own country, but in every country the sun shines upon. Though born in Kentucky, he lived some years in Indiana, but Illinois claims him as her most illustrious son.

LINCOLN THE HERO OF THE NATION

The great International Panama-Pacific Exposition had on exposition in the Lincoln Memorial room of the Illinois building the famous collection of Lincoln.



REASON

QUARTERLY

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LEADING ARTICLES :

✓ "The Emancipation Proclamation"

Col. Simon P. Kase

Psychic Experiences of Arthur Bossuet

Dr. B. F. Austin

Early Spiritual Workers

P. A. Jensen

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S. P. Kase Editor

REASON

"And the Truth shall make you free"

Vol. XXIV

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No. 2

The Emancipation Proclamation

HOW, AND BY WHOM, IT WAS GIVEN TO

ABRAHAM LINCOLN

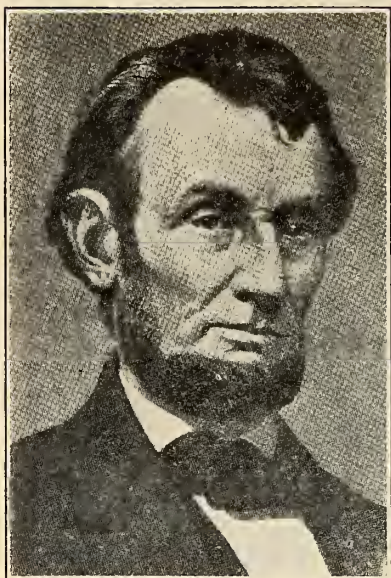
IN 1861

BY COL. SIMON P. KASE

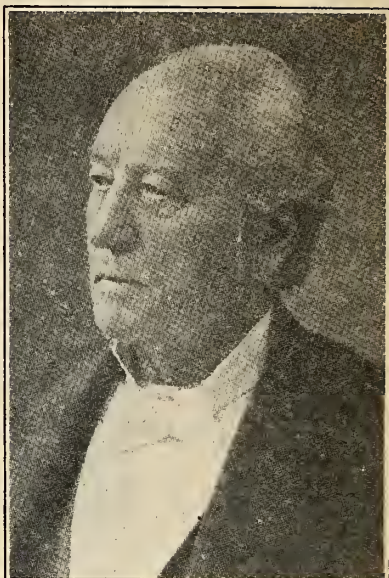
PART I.

DR. H. B. BROWER has written and published in book form the names and businesses of the citizens of Danville, Pennsylvania, and, among others, gives the history of Colonel S. P. Kase, as follows:

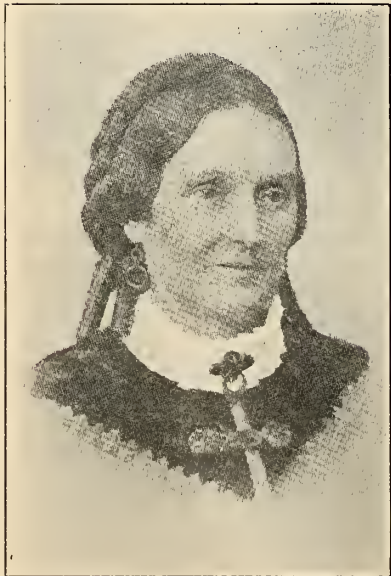
"SIMON P. KASE, one of the most remarkable men of the day, was born in Rush Township on the opposite side of the river, on the 28th of August, 1814. His father was long a Justice of the Peace. He was the owner of several good farms, and was in comfortable circumstances. He had the confidence of those around him, and was consulted in relation to all public questions, as well as in private affairs. He was an elder in the church at Rushtown for many years. His mother is said to have been a noble woman, who endeared herself to all around her. His brothers and sisters were John, William, Elizabeth, Katy, Charity, Sarah, Susan, Annie and Abigail. Simon, the subject of this sketch, was the youngest of the family. At twenty years of age he left his home to enter alone the battle of life. His first enterprise was building threshing machines, and he carried the first machine over the mountains to Lebanon county—the first that was carried on wheels. This first portable machine was hailed by the agricultural fraternity as a great improvement, and proved very successful. Col. Kase had the agency of John C. Boyd to sell the patent in Schuylkill, Berks, Bucks, Montgomery and Lancaster counties. In six weeks he sold 'rights' to the amount of \$2,200. In 1835 he established an agricultural and machine shop in Lebanon county, and carried it on for two years, when he sold it and returned home.



ABRAHAM LINCOLN



COL. S. P. KASE AT 86 YEARS OF AGE.



MRS. ELIZABETH S. KASE

(This picture was taken in 1872 by Gutekunst, Philadelphia. She died in March, 1874.)



This is the picture of Mrs. Elizabeth S. Kase, drawn upon a slate, and was presented over the curtain at Mr. Green's rooms at Onsett, on the 4th day of August, 1898.

"In 1837 he built the second iron foundry in Danville. Here he manufactured threshing machines, stoves and mill-gearing, boatloads of which he sent to various parts of the State. In 1840 he married Elizabeth McReynolds, previous to which he had built a house on Market street, now occupied by his daughter. In 1844 Mr. Kase built the first mill for the manufacture of merchant iron, which he conducted for two years in connection with the foundry. In 1846 he completed his rolling mill, which was an important event in the history of Danville. Mr. Kase also made the first 'three-high' train of rolls in this place. It worked to perfection, and was a great feat, as he had never learned turning or pattern making. But the *ad valorem* tariff, adopted by the casting vote of George M. Dallas, completely silenced forges, rolling mills and manufactories of all kinds. In 1848 he leased his mill to David P. Davis, who finally failed, and he had the mill on hand again, while England was supplying the market of the United States with iron. In 1852 he sold the rolling mill, and it was removed to Knoxville, Tennessee. From 1848 to 1855 he manufactured and sold what is known as Kase's Celebrated Force Pump, supplying them in quantities to parties that purchased the patent right. In this enterprise Mr. Kase realized a sufficiency to retire from business; and he did so, his only business thereafter being loaning money to parties that could not be accommodated without paying more than legal interest. Mr. Kase retired with the intention of now enjoying a life of ease, for which his means were ample. But, how often our calculations fail, and how little we know of the destiny the future has in store for us. In 1857 his brother, William, induced him to purchase his furnace at Roaring Creek. An inventory was made of stock amounting to \$25,000. But it seems the stock was not there, and S. P. Kase realized only \$6,000 out of the whole concern. A loss of \$19,000. Out of his real estate he saved only some farms he owned in Iowa. All the rest went for an unjust debt, as he regards it to the present day. The money, a considerable amount which he still had in hand, and his Iowa lands he retained. He then saw the necessity for another struggle with fortune, and, accordingly, went to New York and hung out his 'shingle' to sell railroad iron. Very soon the Flint and Parmaquett Railroad Company applied to him for iron for their road from Flint to Parmaquett, in Michigan. The rails were furnished, but the pay not being satisfactory, Mr. Kase was finally solicited to take charge of the construction. It was at that time graded only from Flint to Saginaw. The length of the road is one hundred and eighty miles. Mr. Kase assumed the sole management, and by the exchange of old for new bonds, and in various movements requiring executive ability of the highest order, in two years

he completed the enterprise. It was a grand success, and its bonds sold at ninety-five per cent.

"In 1861 William G. Kase, a nephew, then President of the Reading and Columbia Railroad Company, together with the board of directors, sent for S. P. Kase and solicited him to take sole management as financial agent to build their road, as all their efforts had completely failed. After surveying the route and ascertaining their want of means, and the refusal of subscribers to pay their stock, on account of former mis-management, Mr. Kase at once proceeded to Washington city, where he presented the matter to the Congressional Committee on Roads and Canals, together with a bill appropriating \$450,000 in United States bonds for an equal amount of the bonds of the Columbia and Reading Railroad. Here he was met and opposed by all the power of the Camden and Amboy and the Baltimore and Ohio railroads and every rival interest. For four weeks the contest was carried on. Mr. Kase made the fact of an inland route between New York and Washington his main point. Of this the road he represented was an important link, and as there was a possibility of England going with the South, the value of a route remote from the seaboard was duly estimated, and he gained the point. His next struggle was to complete the road, which he accomplished. But such is the perversity of human nature, that no sooner had Mr. Kase lifted them out of trouble and given value to their late worthless investment, than they deliberately set about robbing him of his promised reward by the most treacherous procedure. Mr. Kase concluded that it was only safe to confide in those who believe in a personal accountability for every act of life.

"In 1864 Mr. Kase started improvements in coal mining in McCauley Mountain, on his own lands, and established the Beaver Creek Coal Company; but after the works were erected the Catawissa Railroad Company could not furnish cars sufficient for its transportation. This induced him to build the Danville, Hazelton and Wilkesbarre Railroad. This road extends from Sunbury to Tomhicken, a distance of about fifty-one miles in length. It not only opens the market to the coal, but forms an important link in the direct line between the East and the West. The opposition Mr. Kase encountered from conflicting interests in the prosecution of this great enterprise was enough to discourage any man but himself. But he persevered and finally triumphed, completing and equipping the road, and it was a proud day for him when the first train, laden with excursionists, passed over the road. His judgment was confirmed, his name was vindicated, and his great ability was manifested in his wonderful success. Then he was honored and banqueted like a lord by those who never raised a finger to aid him when he struggled alone to secure this great

improvement. A brief sketch of this road will be found in another portion of this book.

"In closing a rapid sketch of the prominent features in the stirring life of Simon P. Kase, it is just and proper to say that in the great industrial enterprises and in the progressive improvements of this region, no man of his age has made a more lasting impression, and that impress in all our future history will remain indelible. He is one of those rare specimens of the great *genus homo* that are not met at the corner of every street. Once in a while they dash across the common track in their seemingly eccentric course, understood no more by the masses than the origin and mission of a comet. Such men as S. P. Kase do not travel in the beaten path, but ever and anon strike out into new and startling projects that seem to the multitude visionary, impracticable, and beyond the reach of human effort. But looking to the end from the beginning, and discarding the word 'fail' from their vocabulary, they hear but one word, and that is 'forward,' and as such men feel the inspiration of genius or some unseen power impelling them onward in the accomplishment of great purposes, opposition or even ridicule becomes new incentive to action, and with a tireless energy they persevere, until the world is startled again by their complete success. Looking abroad, as he crossed the threshold of manhood, he saw with impatience the slow and sober pace of local and general affairs, and instead of waiting for something to "turn up" he proceeded at once, with a bold and fearless hand, to turn something up. It must not be forgotten, however, that such men as he, absorbed in the prosecution of great enterprises, and in the ceaseless whirl of important improvements or bold adventures, often forgot minor matters or lesser details, and this affords a pretext to embarrass their steps and retard their progress, thus hindering instead of aiding that which must result in a common benefit. Men like Mr. Kase always have been and always will become the common mark for the arrows of detraction. It is the tribute that all who rise above the level must pay to the world, until we reach a higher plane of civilization. Their motives are misrepresented by those of conscious inferiority, and the envious predict a failure at every step of their progress. Even final success is poisoned with a bitter ingredient, and the history of inventors, reformers and public benefactors, who have devoted their lives to the general good, is but the history of public ingratitude, if not of actual persecution. But time makes all things even, and when the lapse of years has swept away the cobwebs of human prejudice, S. P. Kase will be honored for what he has done for Danville, and his name will be associated with the great public improvements in which he pioneered the way."

PART II.

In looking back over the past, my mind reverts to an incident of 1846 to 1850, and it is well that I speak of it now. in order to more clearly illustrate the doing of what, it seems to me, was necessary to prepare me for future work and a knowledge of that which followed, was essential in order to transmit it to others.

Great wrong is sometimes done through ignorance and a want of knowledge by some on the part of legislators whom we have chosen to represent us, and very frequently it redounds to the injury of their constituents. Thus the casting vote of George M. Dallas, who was vice-president in 1846, during which time the *ad valorem* tariff was inaugurated, produced a most wonderful effect on the business of the whole country, especially in the manufacturing of iron in all its varieties.

At this time, I had just finished the building of a small rolling mill in Danville, Pennsylvania, and my first boatload of bar iron was carried to Philadelphia in 1846. When I left home, bar iron was worth \$86.00 per ton, but just at that time Congress was discussing the duties on all foreign matter and material, and among other matters bar iron was reduced from \$20.00 specific duty to this *ad valorem* duty; for instance, instead of \$20.00 per ton they reduced it to about \$8.00 per ton. We were then in the hands of England, and the result was that all our fires went out and England had things her own way, the country becoming very poor until the duties were re-established, which did not take place until Lincoln was elected in 1860. From that time on the country began to grow.

Having sold my rolling mill in 1856, it was taken to Chattanooga, Tennessee; the money was not all paid at the time and I gave a credit of one year to the purchasers. This required my going down in 1857, to Knoxville, for the balance of the money, but when I got there they wanted me to take paper; this I declined. The bank then requested my going to Augusta, if I insisted on gold. When I got to Augusta, they did not have the gold and again requested me to go to Charleston, South Carolina, which I did. The next day I presented my check to the bank and received the gold. This was about 10 A. M. After which I concluded to see the city of Charleston, and accordingly started on a tour of inspection. In traveling up the main street, I soon discovered a smooth street, which I followed and which led me into a slave pen, where I saw a row of darkies under a shed and at one side the auctioneer with five or six gentlemen, discussing the value of their slaves. Pretty soon the auctioneer called to a black man (I think he called him Will); he mounted the auction block and was sold for \$800.00. The next was Tom and his family.

When they were standing on the auction block, there were the father, his mother, his wife and twelve children—then that colored man begged for some one to purchase them—told how he loved his children, one and all of them; and prayed the auctioneer to get some one to purchase them as one family, and with tears flowing down his cheeks said that he wanted them raised right. They were sold as one family to a negro driver, for \$400.00 each.

The next one was a beautiful girl, of about 18 years, as white as any person, with a little florid face, a beautiful looking girl. She sold for \$1800.00. I turned away with my heart full of sorrow, determined to oppose slavery with all my energy, and from that time I lost no opportunity to tell this little story whenever I could get a crowd to listen. Thus I was prepared from my own knowledge, to tell of the barbarity of slavery, although very many persons in the South were kind to their slaves. But the institution was a great blot on our country and it took some of the best blood of our nation to wipe out this great wrong. Through this experience I was better prepared to see the enormity of this great wrong.

I think it profitable to also revert to the legislation of Congress in 1850 and especially to the five bleeding wounds of the country, as named by Henry Clay, of Kentucky, then State senator.

The country at that time was riven from center to circumference upon these questions before Congress. One question was, whether California should be admitted as a free State, to which all the southern senators objected, and insisted that the State should be divided—one half to be made a Slave state, while the other half should be free.

The second question was the boundary line between Mexico and Texas; the Rio Grande River, a distance of some 200 miles from the River Neuces, and running up somewhere near 400 miles to the Red River, all to be embraced within the State of Texas, and for which Texas asked an appropriation of ten millions of dollars.

The third question, was the fugitive slave bill which embraced the question of whether slaves running away and being found in the free States, should be returned to their owners.

The fourth question was the abolishing of slavery in the District of Columbia.

The fifth question was settling territorial government for Utah.

All these questions Henry Clay formulated in one bill and asked that a committee of thirteen be appointed, to which the consideration of these measures be referred.

For sometime these questions occupied the committee's attention, and finally they recommended favorable action to

one and all of these measures. The Senate took them up and after a long discussion passed the bill through two readings. But on the third reading of the bill, Dayton of New Jersey, stated that he could not afford to make his constituency slave catchers, and would, of necessity oppose the bill. Now the Senate was equally divided on these questions, but Dayton objecting to its passage, left the Senate a tie, and the casting vote of the Vice-President caused the bill to fall; when Clay, the chairman, made a speech of four hours in length, in which he depicted the rise and fall of all the republics that had ever been inaugurated, saying that the divers interests of sections of the country were opposed to each other and a republican form of government could not exist; when they would divide, etc. Finally, Thomas Benton, of Missouri, came to the rescue and said "now we have got this omnibus whittled down to the size of a wheel-barrow; therefore, I move to take up the question of whether Utah should not be admitted." When Benton came to the rescue they passed it with the four other measures as recommended by the committee, and the great fight between the South and the North was ended.

But the great speech of Henry Clay depicting the possible conflict in 1850 convinced both the House and Senate of the necessity of passing this bill, for it must not be forgotten that the house adjourned to hear Clay's great speech. This ended the question for ten years. I should mention that Clay prophesied in this speech that this conflict was not settled, and that in ten years a greater conflict would take place. This took place in the war for the Union in 1860.

PART III.

This leads me to the history of Abraham Lincoln and his Emancipation Proclamation, and in order to do this intelligently I shall have to give the facts connected with the building of the Reading and Columbia Railroad and the projected railroad known as the Air Line, leading from Washington, D. C., to New York.

THE RAILROADS.

During the summer of 1861, William G. Kase, a nephew of mine, who was President of the Reading and Columbia Railroad Company, called upon me at Danville, Pa., to assist him in the construction of his road, as the financial agent of of his company. After some discussion respecting whether it would pay, I consented, provided a united call was given me by his Board of Directors as such agent. I received the call the following week and at once entered on duty. I passed some time examining the line of the road, and then returned to

Columbia, and while conferring with my nephew, in one of his parlors, the following question was propounded by him:

Question. "Well, uncle, what do you think of our railroad scheme, and the feeling of the people upon its line?"

Answer. "William, I did not find a man willing to add one dollar to their stock subscription; on the contrary, they say they had to use all their money to hire substitutes for the war, or send their sons, and that you are spoiling their farms, and could not build the road, as it would cost a million of dollars, or more; that they had paid about half of their subscriptions and would pay no more until they were convinced that the road could be built."

Q. "What is to be done under these circumstances?"

A. "What is your situation as a company?"

To this answer, placed as a secondary question, my nephew replied:

"I am on the company's paper for about \$11,000, and we have issued about \$40,000 of railroad certificates to keep the work moving, and we have about \$60,000 of subscription to collect."

"William, there is but one way out, and that is to go to Congress and ask for an exchange of the bonds of the United States for a like amount of bonds of the Reading and Columbia Company, say to the amount of \$450,000."

My nephew said: "Why, uncle, you are crazy. Do you think that Congress would appropriate money to the building of a railroad in Pennsylvania when they can't equip an army of 75,000 men properly?"

A. "William, that is the very reason why they will do it."

Q. "How do you reason?"

A. "Well, William, you have hold of a much larger enterprise than you think you have. Your road must not stop at Columbia; it must be extended internally and away from the seaboard, to Washington city, thus making an interior line of railroad, connecting the political with the financial Capital of the United States. My reason for this suggestion is, that the South seems very confident that England will espouse her cause; in which case what would a good General or Commodore do? Would he not move his fleet up near the Philadelphia and Baltimore Railroad, cut it in two, destroying the connection, and again at the Susquehanna river; then move his fleet around and up the Potomac and capture or destroy the city of Washington, while our army was South, thereby preventing access to Washington from the North by our soldiers.

"Besides this, you are not aware that a road through Berks, Lebanon and Lancaster counties would be of incalculable value to the city of Washington? Lancaster county alone produces more in excess of her consumption than the whole State of Maryland, and therefore every sojourner at Washing-

ton could live fifty cents a day cheaper than now with but one railroad reaching it from the North."

"Well, uncle, you are the financial agent; if you think it wise go ahead, but I have little or no faith in the enterprise."

Now, reader, this caused me to go to Washington next day. I arrived about four o'clock P. M., and after getting fairly settled at the hotel I concluded to take a stroll to the Capitol grounds. Here I must digress a little. I had boarded at Mrs. Pearce's, in 1850, for about three months; the house was situated near the lower gate leading into the Capitol grounds, on Pennsylvania avenue. As I passed the house I saw the name J. B. Conklin above the door. I knew him two years previously, in New York, as a writing medium.

Just as the name attracted my attention I was startled to hear a voice at my right side say:

"Go to see him; he is in the same room you used to occupy."

I looked to see who had spoken, as there was no human being within a hundred yards of me. The question passed rapidly through my mind—"Who knows that I ever occupied a room in this house?" Eleven years had passed since that time. An indescribable feeling came over me; I seemed paralyzed or riveted to the spot; there was a barrier, unseen, that prevented me from moving a step forward or from the house. It was only the work of a moment; I concluded to enter the house, and on ascending the stairway to the third story, passed into the room which had been occupied by me in 1850, and here Mr. Conkling sat, just having finished a letter to President Lincoln and was enclosing the envelope as I entered.

"Here, Mr. Kase," said Mr. Conkling, "I want you to take this letter to the President; you can see him, but I can't."

"O, sir," I replied, "I cannot take your letter; send it by mail. I have just arrived in this city and am not acquainted with the President; besides this, I am here on important business and must be formally introduced to him; therefore, I can not take your letter."

Mr. Conkling said: "You must take this letter; you are here for this purpose; if you do not take it he will never see it."

At this moment a voice again saluted me, the same as I had heard on the street:

"Go, see what will come of this."

This voice seemed just behind me. I was startled, dumb-founded; I stood fixed to the spot. Finally, I said yes.

"Give me the letter. Will you go along?"

"Yes; but I can't see him. You can," was the medium's reply.

"Well, here's an omnibus just turning; we'll get in that."

The sun was just then setting behind the distant hills.

We arrived at the Presidential Mansion in the dusk of the evening. I rang the bell; a servant appeared.

Q. "Is the President in?"

A. "Yes," was the reply, "he is at tea."

Q. "Can I see him?"

A. "What is the name?"

I gave him my name. He soon returned saying: "The President will see you after tea. Step up into the gentlemen's parlor."

Conkling and myself seated ourselves in the parlor to which the servant had directed us. Soon thereafter the servant appeared at the door, beckoning me forward, and opened a door leading to the President's room.

The President was approaching the door as I entered. He stopped, somewhat disappointed, and stepped back one or two steps as I approached, I saying to him: "My name is S. P. Kase, of Danville, Pennsylvania."

The President expected to meet S. P. Chase, then Secretary of the Treasury. His response was: "O, you are from Pennsylvania?" showing me a chair upon the opposite side of a long table. He took a seat directly opposite, and for some time drew me out respecting Pennsylvania.

I told him I lived in the town where the first anthracite pig-iron was manufactured, and where the first T-rail was made in the United States. And for a full half-hour various questions pertaining to the war and the prosperity of Pennsylvania were discussed, when I handed him the Conkling letter.

He broke it open and read it, seemed a little surprised, saying:

"What does this mean?"

My reply was, "I do not know, but I have no doubt that it means what it says."

"You do not know," responded the President, "what this letter is, and yet you think it means what it says?"

"Yes, sir; I think so," I replied.

"Well," said the President, "I will read it to you."

Here is the letter:

"I have been sent from the city of New York by spiritual influence pertaining to the interest of the nation. I can't return until I see you. Appoint the time. Yours, etc.,

Signed, J. B. Conkling."

The President then said: "What do you know about Spiritualism?"

A. "I know very little, but what I know you are welcome to."

President: "Let me hear."

I then rehearsed my first interview in New York, in the year 1858, as hereafter stated. I was engaged at that time

in building or doing the financial work of the Flint and Parquette Railroad, Michigan, and was stopping at the United States Hotel, Courtland Street, New York.

A Mr. Downing, merchant of Philadelphia, and myself became engaged in a discussion about the conflicting theological creeds of the different churches. I made the remark that all of them were about right in their own estimation; that much depended on early education and surroundings, and organization of the brain; I condemned Spiritualism as the veriest humbug of the day.

Mr. Downing replied: "Have you ever investigated that subject?"

I replied: "No, sir; I know nothing about it."

"Well," replied friend Downing, "I make it a rule of my life to condemn nothing I know nothing about."

"That is true; that is true; why do you say that?" was my response.

His reply was: "I have in my own family wonderful things that I can't account for upon any other hypothesis, than that the mystery is by some invisible, intelligent agency."

He then detailed a series of manifestations made in his presence, as they appeared to him.

I replied that "I would go fifty miles to see anything of that kind."

"You need not go so far as that," said he; "if you will divest yourself of prejudice and go with a sincere, prayerful wish for the truth, I will conduct you tomorrow up Broadway, and I think you will see or hear something worthy of your deepest consideration."

I replied: "I will go, and as far as I can, divest myself of all prejudice."

On the following day Mr. Downing and myself proceeded to a house in the vicinity of Wallack's Theatre, on Broadway. We ascended to the third story, and, upon entering a room, discovered a venerable woman, who had attained the age of some 70 years, and a younger woman of some 35 summers.

Mr. Downing said: "We have come to investigate the phenomena of Spiritualism."

"Well, gentlemen," said the younger woman, "step into the adjoining room."

We sat down to a white pine table, about four feet long and two feet six inches in width, with legs at the corners. Under directions, I placed my hands on the top of the table, having seated myself on the opposite side, facing the medium.

After remaining so for a short time, Mr. Downing said:

"Have I any spirit friends here that will communicate with me today?"

The table rose and made one rap on the floor.

Mr. Downing remarked: "That means 'no'; three means 'yes'; two means 'do not know.' You ask that question."

Of course, this was all new to me. I could scarcely repress a smile, thinking that it was the hand of the medium that thus raised the table; but I was there to follow directions.

I then said: "Have I spirit friends who will communicate with me?"

Immediately the table rose up and down three times, in very rapid succession, destroying my theory that the hands of the medium did it, as they were lying on the top of the table.

I replied: "Nonsense!"

Immediately the table went up and down three times again.

I insisted that it was impossible to thus communicate with the spirits of the departed; but as often was the table moved in the affirmative.

The medium said: "You have a powerful band of friends here; you had better press your investigation, as they write through my hand. You may think your questions, but it would be better for you to write them, as you may have two thoughts in your mind at one time."

I put my hand close to my pencil and wrote: "This is not so, that persons who are dead can come back to us."

The medium's hand rapidly passed over the paper and the following was written:

"Yes, my son; it is possible, and I am so happy that you have commenced to investigate so important a subject."

This was signed, "Mother."

I again wrote: "This is not possible, that persons who are dead can communicate with us."

The answer was: "Yes, my son, it is possible; proceed with your investigations; I will prove to you that we can communicate."

Signed, "Mother."

I wrote another question of the same import as the above, and received answers that began to awaken in my mind very grave apprehensions. The medium certainly did not know me, for I was a stranger; nor did she know what I had written. Besides this, she seemed to write answers as fast as the questions were written.

I now realized the thought that light was dawning from the spiritual world; that there is more in this than I had ever dreamed of. I then wrote this question, as addressed to my mother:

"Are you happy?"

A. "My son, could you know my happiness, then would you know what happiness is."

Q. "Will you describe your place of happiness?"

A. "My son, think nothing of death; you can pass to no higher condition than you have lived. Every act of your life lives with you, as it were printed on canvas. You need no condemnation, in the language of the Bible; for you are already condemned before the bar of your own conscience. There is no end to progression; I entered the fifth sphere and have progressed to the seventh."

The entire communication filled a page and a half of foolscap paper. It was a description of the beauty of the place, which I will not attempt to make. It was really sublime. Finding now that I was, or at least I entertained the belief that I was, in the presence of my sainted mother, I proceeded as follows:

Q. "Is the Bible true?"

A. "Mainly true—not understood—much of it is history."

Q. "Is there a hell fire?"

A. "No, my son, there is no hell fire, but there is a hell—of conscience." Signed, "Mother."

Q. "Is that all?"

A. "My son, suppose you are troubled sufficiently in the physical form to take your life; when you pass into spirit life, you are vivified a thousand times more than what you were in the physical form; would that not be hell?" Signed, "Mother:"

Q. "Is there a devil?"

A. "No, my son, there is no personal devil; yet the devil is with you all the time."

Q. "I do not understand this."

A. "The devil is your animal propensities, your selfishness, combativeness, destructiveness, and all the lower tier of faculties, if cultivated, leads downward and backward, whilst if the moral faculties are cultivated, they will sit as a monitor over your animal condition and raise you daily higher in the scale of your manhood toward Heaven and Happiness." Signed, "Mother."

I will here state that I wrote questions pertaining to the Bible and its teachings for one and a half hours and got direct answers through the hand of the medium without her seeing one of my questions. Finally the medium's eyes became partly closed, when she said:

"You have a son; he stands beside you; he is about as high as the table."

She then minutely described his appearance.

I immediately thought: "Now, this is the first mistake she has made."

"I have no child dead so large as the one described."

The medium wrote in child-like form:

"Dear Pa, do not think of me as dead. I am not dead; I am with grandma, and very happy." Signed "Washey."

In answer to this very unexpected communication I immediately wrote:

"Why, you died when you were eight months old. How is it that you can write?"

To this the following was directly written:

"Dear Pa, grandma has taught me to write, and I have grown to be quite a big boy." Signed, "Washey."

Q. "Can you send a letter to your Ma?"

A. "Dear Pa, I can't control the medium longer. Meet me tomorrow at seven o'clock in the evening, and I will send her a letter. Good-bye." Signed, "Washey."

In regard to these communications, it should be stated, so as to have a clear understanding about them, that my little son was named Washington, and that we called him Washey. Had he remained in physical life until this time he would have been about as high as the table.

Q. "Is mother here yet?"

A. The table raised up and down three times making heavy thumps.

Q. "Mother, I do not understand this. My child died when it was eight months old."

A. "My son, your child has grown in spirit as it would have grown had he lived in the flesh. This is to teach you that all things come to perfection in spirit life, even the most infantile condition passing out of the physical, comes to perfection. Yes, the smallest atoms of life come to perfection. Parents little dream of the crime daily committed by the neglect of their offspring, and the cruel manner oftentimes of ushering them into spirit life in the most infantile condition; this penalty attaches to them in the spirit world."

Q. "Can I have a physical manifestation to prove the truth of this Spiritualism?"

A. "My son, if you could look down upon this gladsome scene as I do, you would not ask for a physical manifestation; but you shall have one."

Q. "How soon?"

I here turned to Downing, and said to him: "We are promised a physical manifestation." I wondered what that would be, for it must be recollected that during all this time I had not broken silence with Downing once, although the medium and he, during the time her hand was controlled, did considerable talking.

Presently we heard a band of music coming down Broadway and the table commenced beating the time, by rising up and apparently touching the floor with the legs, slightly at first, but as the music got nearer, it got louder and louder, until the table raised fully five inches from the floor, and beat the time of the little drum as perfectly as the time was kept on it. As the music receded in the distance, the table stopped

just as it had started; the time occupied in which the table was so moved, was fully five minutes. This ended my first lesson in the investigation of Spiritualism. This, dear reader, was what I told Abraham Lincoln.

President Lincoln seemed very much interested and said: "Tell Mr. Conkling that I will see him on Sunday, between 9 and 10 A. M."

"O, no," was my reply; "write him a letter."

"O, yes, I will write him a letter," was the reply of the President.

I then said I thought my mission was ended—shook hands and left; called for Conkling in the gentlemen's parlor, and we returned to our respective lodgings.

The next day I got up my railroad bill with a memorial to Congress asking for an appropriation of \$450,000 to finish the Reading and Columbia Railroad, and as a military measure, to extend the road by way of the city of Frederic down the Potomac to Washington and called it the Air Line Railroad to New York. The bill was referred to the Committee on Roads and Canals; Hon. Mr. Fenton, of New York, was chairman.

I was called before the committee on Friday of that week for an explanation of the object of my bill, which gave me an opportunity of fully explaining the necessity of an interior line of railway away from the seaboard or cities, and the advantages to be realized by way of precaution in case of an invasion from England, or internal strife, that was looming up in all directions, and the actual fact that every sojourner at Washington would live fifty cents per day cheaper than at that time.

The chairman replied, "Well, we will have the Baltimore and Ohio, the Philadelphia, Wilmington and Baltimore, and the Camden and Amboy Railroad Companies here next Friday, and we want you to meet them."

I knew I had work to perform then, and necessarily set myself to work, getting up the statistics of those roads.

I met twelve gentlemen for four Fridays in succession before that committee. All made speeches in behalf of the railroads then constructed, and in disparagement of any other railroad leading from Washington to New York. Sufficient be it to say, that, being the plaintiff upon this question, I had the last speech, and was single-handed and alone, in behalf of the Air Line road. The project, as submitted by me, was approved of by the committee, they seeing the great necessity of the enterprise as a military measure. The result was a favorable report from the committee.

Now, reader, we will return to the more important part of this narrative.

The next day, then four weeks after I first carried the Conkling letter to President Lincoln, I was standing in the

gallery of the House, when I saw an old lady leave her seat, and come walking around the gallery toward me; I was standing (for it must be recollected the gallery was crowded and every seat taken), and as she got opposite me she turned and handed me her card, saying: "Call when it suits you;" and immediately turned and went back to her seat.

I stood thinking it very strange that a lady I had never seen, should give me her card and tell me to call.

In looking around I saw Judge Wattels, and immediately inquired of him who that lady was that was walking away.

He replied: "That is Mrs. Laurie."

"And who is Mrs. Laurie?" was my quick response. "She gave me her card and said I should call."

The Judge replied: "Well, I guess she was impressed to give you the card."

"Judge, what do you mean by being 'impressed'?"

He answered, giving a shrug of his shoulders: "I think she was impressed to give you the card."

"Well, Judge, I would like you to explain what you mean by being 'impressed'!"

"Well, sir, I have been twice to her house; she lives in Georgetown, and she has a daughter, now married to a Mr. Miller. She plays a piano with her eyes closed, and the piano rises up and beats the time on the floor as perfectly as the time is kept upon the instrument, and they call it Spiritualism."

"Well, sir, I should like to witness that very much."

"Well, you have a card of invitation; if you wish to go, I will go with you this evening."

"Well, sir, I will go."

The arrangement being perfected we went, and arrived there about eight o'clock in the evening. Who should we meet there but President Lincoln and his lady.

After speaking and passing the courtesies of the day, perhaps ten minutes intervening, I saw a young girl approaching the President with a measured step, with her eyes closed, and walking up to the knees of the President, accosted him as follows:

"Sir, you have been called to the position you now occupy for a very great purpose. The world is in universal bondage; it must be physically set free, that it may mentally rise to its proper status. There is a Spiritual Congress supervising the affairs of this nation as well as a Congress at Washington. This Republic is leading the van of Republics throughout the world."

This being her text, she lectured the President for a full hour upon the importance of emancipating the slave, saying that the war could not end until slavery was abolished; that God destined all men to be free, that they may rise to their

proper status. Her language was truly sublime and full of arguments grand in the extreme, asserting that from the time his proclamation of freedom was issued, there would be no reverses to our army.

As soon as this young girl (who I thought could not be out of her teens, but who I afterwards understood was the celebrated trance medium, Nettie Colburn, of New York State) came out of the trance, she ran off, frightened to think that she had been talking to the President.

Immediately, Mrs. Miller commenced playing the piano, and the front side of it commenced to beat the time by rising off the floor and coming down with a heavy thud, beating the time of the tune played.

I got up and requested the privilege of sitting on it that I might verify to the world that it moved.

"Yes," the medium said, "you, and as many more as see proper, may get on it."

Judge Wattels, the two soldiers who accompanied the President, and myself got on the instrument. The medium commenced to play, the instrument commenced to go with all our weight on it, rising four inches at least. It was too rough riding; we got off it, whilst the instrument beat the time until the tune was played out.

This brought 11 o'clock, and we all returned to our respective homes.

Two evenings thereafter, I went back to Mrs. Laurie's, and again I met the President and his lady there.

Again the medium was entranced and lectured the President upon the same subject-matter for a full hour, when Mrs. Miller played the piano, and the time beat as before described in the presence of the President and his lady and a number of persons who were in attendance.

Thus it was that President Lincoln was convinced as to the course he should pursue; the command coming from that All-seeing Spirit through the instrumentality of the angel world, was not to be overlooked. He, like a faithful servant, when convinced of his duty, feared not to do it, and to proclaim freedom by the Emancipation Proclamation of four millions of slaves. That proclamation was issued on September 22, 1862, to take effect the first day of January, 1863. In the intermediate time the back-bone of the rebellion was broken, the Union army had, in divers places, twenty-six battles, every one of them except two being a success upon the Union side. Thus the prediction of the medium was verified.

CONCLUSION.

Having given somewhat in detail the facts and circumstances attending the investigation of modern Spiritualism by

President Lincoln, and the results brought about by angelic or supernal influence, and my connection with it, let me indulge the hope that the reader will seek the truth by such fair and honest investigation as may be thought necessary for a realization of the wonderful phenomena, which was instrumental in relieving at one stroke of the pen the heavy weight that pressed four millions of human beings down under the barbarous power of slavery.

The teachings of Jesus of Nazareth and His apostles all verify spiritual communion with the angelic world, and modern Spiritualism supplements that grand idea, and brings the spirits of the loved ones gone to our very presence, and we can hold sweet communion with them. It teaches us in letters of living light that every act of ours, done in the body, lives with us, and brings us either pain or pleasure strictly in accordance with that act or deed. Surely, when this sublime truth becomes realized in the world, (and it is sure to come)—is only a question of time among well-thinking and intelligent people—*then* will the millenium dawn. When the time comes that a man shall do more good to his neighbor than is returned, all strife, ill-feeling and animosity must necessarily cease, and a condition of love and respect for all humanity ensue. The teachings of the angel world is to this effect. It is as much higher than churchianity as the sun is above the earth. This expression may seem rather harsh to many, but, nevertheless, it is the truth; it is the moral elevation of mankind under the approving smile of heaven. Investigate! investigate! and realize the truth. Be convinced that there is no escape from the penalty of misdeeds done in the body; that penalty must be inflicted until atoned for. The sin of slavery had to be wiped out by the blood and treasure of the nation.

Remember, that every development in the physical world came with thunder, lightning and earthquakes; and so has come now the light to the moral, intellectual and spiritual world. Thank God, it is not by the knife, the stake, the torch or the gibbet. In this enlightened age government aid is not given to any special theology, and no attempts to concentrate a sectarian alliance under the name of spiritual, will ever succeed in our great and glorious nation. May God in his wisdom avert so dire a calamity.

NOTE.—I would here state that Judge Wattels, of the West, was present when the manifestations to President Lincoln took place at Mrs. Laurie's, on both occasions, as were also two soldiers who accompanied the President.

PART IV.

The second of the following photographs is one of the mysteries of our day, and one to cause much reflection.

If a man dies, shall he live again? This question has

agitated the minds of our greatest thinkers and theologians of the days past. But as time passes, our attention pertaining to the life immortal is agitating the public mind to a greater extent than it has hitherto. For forty-four years my attention has been given to this question, with profit, I trust, to myself and to others with whom I have come in contact.

All of the physical things of the world teach a continuous growth, and as we sow, so shall we also reap. This is the first great law that should govern us in all our daily actions in this life. Therefore, I think it is my duty to present the facts, as given to me, to the public, in order to disabuse the public mind of the idea that they will be forgiven for all wrongs committed, or that they can escape the penalty inflicted for every selfish act of life.

The picture upon this slate was produced by Mr. Green, of Onsett, Mass., on the fourth of August, 1898. It is a perfect likeness of my wife, Elizabeth, who passed to spirit life on the nineteenth of March, 1874.

Mr. Green, the medium, sat outside of the curtain with his hands manacled, in full view of about fifteen persons who attended this seance. The picture was produced in five minutes behind this curtain in the corner of the room. All persons that knew Mrs. Kase will fully recognize the picture. The following letter was also written and handed over this curtain at the same time:

MY DEAR HUSBAND:—Mr. Hunter kindly consented to paint my picture. Hope it will please you. With love,
ELIZABETH KASE.

I here suggest that the picture and position of the head and face is the same as that taken in her earth life in 1872. Then *is it true* that every act of life here is photographed in the spirit world? To this statement of facts I submit the following communication, received through the mediumship of Dr. Rugells, of New York, some time since.

COL. S. P. KASE, 1601 N. 15th St.

COMMUNICATION.

My Dear Husband:—I now understand the multitude and variety of the works of Jesus and His apostles. They are so plain to me now that I wonder at my blind ignorance, for I had an apt teacher in you. But the Christian religion was my idolatry, and as I now comprehend the stars in the vault of immensity, the countless centuries of time, the mighty worlds, the grandeur of eternity, all teach me that God is beyond the power of even spirits to comprehend; and I see Jesus and His disciples in their true light as inspired teachers, and that they were the prominent mediums of that period in which they lived. I have, since my journey to this beautiful land of hope and promise and love, wrought, even before your very eyes, what would have been considered, in ages past, miracles and of Divine origin. I now find unspeakable joy in the light and truth, which you labored so earnestly for me to comprehend and with so little favorable results; but the seed was sown on good

ground, and with the scales off my eyes I behold the seeds bursting off, and under the benign influence of a Margaret Fuller, they have grown in strength and beauty and power, until your fondest hopes have more than been realized. I feel that we have not been separated, that there has been no death, that there is no impassable gulf; but that I have gone on a pleasant journey to prepare a bright and happy home for you. I feel that I can never compensate you for your unceasing labors in my behalf, even when your enlightened views were treated with contempt by me. I feel under many obligations to the beautiful, noble-hearted woman who sits at your right hand; for the path she has led you into, opened wide the gates of the portal of the home of glory, not made with hands, but prepared by your many noble deeds of charity, of good feeling and of universal brotherhood.

ELIZABETH S. KASE.

All Shall Be Well

Mary T. Longley

All must be well—the universe
Is governed by eternal law;
Life were itself a foe and curse
If only built for strife and war.

All must be well—though discords rise
And savage combats rend the air;
Out from it all, oppression dies
And justice marches everywhere.

To stay the tide of misery,
And quell the cry of anguish drear;
Eternal good the mastery
Shall gain in fullest triumph here.

All must be well—though nations clash,
And armies fall to rise no more,
Though sounds the dread, appalling crash
Of mur'drous hate from shore to shore.

For from the conflict shall be born
An higher Thought—a grander race—
Where Peace with garlands shall adorn
The scenes of harmony and grace.

All shall be well—let this be known—
And heralded on every side—
Eternal good shall be our own
With Justice for our guard and guide.

Psychic Experiences of Arthur Bossuet

Three Psychic Demonstrations

It has been estimated by students of the Occult that on the average one person in every five is a medium, developed or undeveloped. From observations extended through over twenty-five years, I am satisfied the average is greater than one in five, and that the general public has little conception how great an influence mediumship has in shaping the lives and character of multitudes, who are in no way identified with occult societies or Spiritualism.

Through the kindness of Bro. J. C. Hall I was introduced last evening to Mr. C. Arthur Bossuet, a business man of Washington Street, Los Angeles, and spent an hour with him hearing of a few of the many peculiar experiences that have marked his career from childhood. A sensitive from birth, he has heard the spirit voices and had visions since he was thirteen of things spiritual, and often came into a realizing knowledge of things happening at a distance, and accomplished results seemingly impossible, through the aid of the unseen forces. He inherited his sensitive nature from his parents.

THE WIFE'S RECOVERY

At twenty-three years of age his young child was seriously sick in the home, and his wife, whom he dearly loved, lay critically ill and four of the best doctors in Minneapolis were in consultation over her case. He was exhausted by night watching and lay down to get some rest. He was rudely aroused and told his wife was dead. Overwhelmed with his great loss his soul cry was "Oh, if I could go with her!" when he distinctly heard the spirit voice say "Whatsoever ye ask shall be given you." Then he cried out "Lord, give me the power to bring my wife back." The doctor said, "She has gone beyond human aid." I said, "Believe me my wife shall live." The doctor said, "Arthur, you are beside yourself."

He had the faith that in some way he could and would restore her. The doctors remained with him and he entered on his great undertaking. The doctors assured him she was beyond all human aid, and Mr. Bossuet admitted it was true, as he had the best medical service in the city in the four physicians present. "But," he contended, "I have asked the Divine aid and it has been given me and my wife shall live." So he stood beside her and began crying out, "Jennie, Breathe. Breathe, Jennie." For several hours this was his one cry and

at last the breathing began—then his cry was, "Breathe deeply, Jennie," assisting by pressure upon the chest. Life came back to the body but intelligence was absent. Her eyes were dull and lifeless and she heard and acted at his command but his prayer was only answered in part for thought and reason were wanting. She had to begin in her education again at childhood.

Attracted by an advertisement of a Dr. A. E. Best in a newspaper lying on the floor he was so impressed thereby, that he went to see him, and through his prescriptions the wife recovered, suddenly a gleam of intelligence passed over her face she spoke with the old time love light in the eye and the old time affectionate manner, and his cup of happiness was full. Years of happy wedded life followed.

THE VISION

In his earlier days he was so sensitive to chidings in the home that he occasionally would leave home with his gun and be gone for weeks at a time. One day with his gun beside him he lay down beside a tree resting his head against its trunk. He was looking upward when he saw a strange sight—a hawk and a weasel in combat in the air. The weasel had been seized by the hawk and was being carried off when the hawk was overpowered and fell dead at his feet. Following immediately this combat in the air a vision appeared in the same locality. It seemed to be composed of transparent paint, for while all the features of the vision were clear and distinct, he could see the blue sky through the vision and beyond it. The picture was very familiar. It was his home and his mother and Uncle Bill were there in conversation and he not only saw but heard the words that passed between them. They were talking of him and he understood it perfectly.

So impressed was he with this vision (he was at that time in Ropewalker Canyon, three and one-half miles from home) that he arose and ran the whole distance home and found the uncle and mother still in conversation. "Did you say that about me, Uncle Bill?" he asked. And the uncle said, "Yes." "Did you say, thus and so, about me, mother?" And she answered, "Yes." "Well," said Arthur, "I saw and heard you where I was." "And where were you?," they asked. "I was in Ropewalker Canyon." "Impossible," said the uncle, "You must have been hidden about the house." "No," affirmed the mother, who knew the reality of psychic experiences, "What Arthur says is true."

FOUR WITNESS SEE THE SOUL DEPART FROM THE BODY

Mr. Arthur Bossuet and his aged father were both interested in, and often discussed, the question of the after life. On

one occasion following a discussion of this topic the elder Bossuet said to his son: "We live after death—of that I am assured, but whether we can return to this plane again and communicate with mortals I am in doubt. However I want you to promise if you pass away before I do, that if you can return to me, you will do so, and I will promise you the same." So they took this mutual pledge. Some years elapsed and Arthur received a telegram from the family apprising him of his father's illness and asking him to come at once if he would see his father alive. On reaching home he found not only his family but several warm friends of his father gathered around the home circle and awaiting his father's death. The father, feeling his end near, asked Arthur to secure a wheel chair and take him around the village once more that he might again see the place and his neighbors. But on consulting a physician the son was told the father was unable to make such a trip, and he, therefore, informed his father it was impracticable at that time—later on it might possibly be arranged.

That afternoon while Arthur and his two sisters were in the room with him, and Mr. Chas. Wood and another neighbor, Arthur saw a baloon shaped sack of light golden color proceeding from his father's face or nostrils upward about 18 inches, smallest and pointed at the face, but widening and enlarging to about eight inches diameter at its top, and soon disappearing from sight. It had a golden yellow color and was witnessed not only by Arthur but clearly seen by the two sisters and the one neighbor who was observing. The elder Bossuet appeared dead, and the four persons asked each other, "Did you see that?" All had clearly seen the same thing and while no one professed ability to explain, all admitted they had clearly witnessed the phenomenon.

This sack or bubble-like appearance was quite distinct in contour and color from the surrounding atmosphere and seemed to have an individualized life and movement of its own and be entirely self-actuated.

It emerged apparently from the mouth or nostrils, stretching upward and widening into baloon shape and dwindling to a fine line near the face, from which it apparently broke loose and then the body of it quickly passed away.

Three or four minutes elapsed and Arthur remarked: "Father has left us" when another something similar in color but not of the same shape, but in a jumbled and agitated condition was seen in the same locality above his head, which gradually assumed a regular outline and stretched down to a point above his face and appeared to re-enter the body. Immediately the father spoke again and said, "I fooled you that time for I came back." Then he began observations of what he had seen about the town; speaking to one neighbor he said, "Your man has just had his knuckles knocked off" which was

afterwards found to be true. It occurred while fixing a churn. He referred to a cement walk that had just been put down and told of a young girl who had walked on the cement before it hardened and left "an eternal foot mark." In the few minutes absence from the body he had seemingly had a wide-extended vision and acquired a most accurate knowledge of distant occurrences.

Andrew Jackson Davis, the greatest clairvoyant of history was the first one to leave the world a clear statement of a clairvoyant vision of death. It is found in his volume: "Death and the After Life." Since reading it about fifteen years ago, I have met with some eight or ten more or less perfect descriptions of the death process by other seers, who have witnessed some of the features described by Davis. Now Mr. Bossuet's testimony brings in some new features of that mysterious and yet most blessed transition that awaits us all in that most blessed hour of the mortal life, the hour of Death.

B. F. Austin.

HOW MUCH IS INVISIBLE?

Twin Falls, Idaho, Feb. 9th, 1927.

With the advent of the radio the above question becomes greatly significant. No one who gives thought to the matter will deny the apparent fact that the radio has only uncovered a condition that has existed from the "beginning." It has brought a realization to thinking minds that our thought and emanations of all kinds have gone into "space" or cosmic vibrations since the world began, thus bearing out the scientific statement that "nothing is really lost." The "Invisible" is governed by several different conditions. First, the microscopic condition, which brings to realization that which is invisible to the average eye. (The "things" beyond the range of the most powerful microscope known today, may be as many and significant as those beyond vision of the most powerful telescope in existence.)

Second, the "things" invisible because of periodical conditions, as the stars just before sundown, which appear one by one until darkness reveals thousands. (They also are always there, but "light" extinguishes the vision.) On the reverse angle, the vision of "things" in a lighted room, which become invisible when the light is removed. Third, the condition of change, where a substance becomes invisible by evaporation, such as gasoline (without aid) or water (through aid of heat)—these tangible "things" become invisible, but are nevertheless existent. So, who shall say that there is not much which exists outside of man's cognizance, and it behooves those who are seekers after Truth, to investigate before denying that of which they know nothing. The next great revelation or discovery may revolutionize the very "thought" of the human race and furnish us a new basis laid to build upon.

F. A. HARVEY, Twin Falls, Idaho.

Early Spiritual Workers

P. A. JENSEN

Every religion has had its origin in the mind of some single individual. Modern Spiritualism, however, is an exception, for its religious philosophy came through the minds of a considerable number of individuals. Neither is Spiritualism like most other religions believed to be a hard and fast creed, including all arraignable facts on the subject; but on the contrary, it is regarded by its followers as a progressive system of thought subject to change with the discovery of new facts.

Spiritualism is unique, also, insofar that the compilers of its text did not believe their inspired ideas came directly from God, but that they received them, either from spiritual beings or through their own minds by inspiration.

During the early years of the inception of our movement there were a considerable number of individuals engaged the world over in expounding and explaining the new spiritual philosophy. But in the United States, the birth place of Spiritualism, the prominent workers in the field, who wrote by the torch of inspiration, were comparatively few, when their number is compared with the great army of mediums who were engaged in the phenomenal work.

Phenomenal Spiritualism justly dates from the Fox Sisters, but the birth of the spiritual philosophy antedates the Rochester knockings by several years. The prominent writers who, independently of one another, formulated the text of the religion of Spiritualism, during the first decades, were really only six in number, three men and three women. These were:

Andrew Jackson Davis, Hudson Tuttle, Maria M. King, Cora L. V. Richmond, W. J. Colville, and Mary T. Longley. Emma Hardinge Britten was among the immortals, but she was an English woman and she is claimed by the English Spiritualists, who are now about to erect a memorial to her memory.

Now, this list of names will seem, at first sight, too exclusive, leaving out the names of many who have labored heroically and effectively in the early missionary field of Spiritualism. But in this article I have set out to consider only those early writers who have, either through medium-

ship or through inspiration, contributed effectively to the creation of a living literature on the Spiritualistic philosophy.

ANDREW JACKSON DAVIS

Andrew Jackson Davis was first in the field of the new spiritual movement; his Harmonial Ideas brought a new bright hope to humanity and later became the cause of changing to a great extent the world's thought. Davis was born in the year 1826, and through the early development of clairvoyant power, of a most unusual and astounding character, he was enabled to write his first book, a three volume work, while yet in his teens. The book was published a year or two before the "rappings" of the Fox Sisters, which caused so much excitement at the time.

Other books of the Harmonial Series followed—about thirty volumes in all—jointly dealing with almost every subject of human concern and needs relating to both body and soul. The following are a few of the new discoveries Davis bequeathed to mankind:

A new revelation of the nature, cause and cure of disease; a new psychology of both mind and soul; a new law of the true conjugal marriage; a new philosophy of mediumship; a new kindergarten in the childrens' lyceum; a new interpretation of geology, astronomy, and of the evolutionary processes of Nature. And not the least of his discoveries was the Summer Land, the future home of the spirits of all mortals.

No other teacher, perhaps, has so powerfully stimulated the spiritual life of humanity as Davis did through the stupendous revelations of the Harmonial Philosophy. He was a wise teacher and reformer and a complete success from every point of view. He refused to organize a sectarian movement or to become the avowed leader of anybody, believing that there are already too many creeds in the world, and that everybody should be left free to choose and think for himself and thus become his own leader, instead of a follower of somebody else.

Davis lived to see his books stored in the principal libraries of the civilized world, and to know that the Harmonial Philosophy was being accepted by progressive minds everywhere. But, of course, the full importance and value of his revelations to mankind, and especially to Spiritualists, are not yet fully understood or appreciated. Harrison D. Barrett commenting on the fact says:

"Without Andrew Jackson Davis there would in all

probability be no such system today as Modern Spiritualism; he generally gave precedence in certain fields to the Fox Sisters, yet the fact remains that without the writings of Davis as an explanation, the phenomena of the Fox Sisters might easily have ended in a nine day wonder."

Nor is this expression by Barrett an extreme statement. The history of spirit phenomena shows that manifestations like those of the Fox Sisters have occurred again and again, without leaving any substantial lessons of their import to mankind.

In the history of medieval witchcraft there were a number of recorded Spiritualistic phenomena quite as remarkable as any recorded in the history of modern Spiritualism, yet their true origin and meaning remained wholly obscured and were generally attributed by the people to the agency of the Devil.

The rappings of the "Cook Lane Ghost" (1762) is another forceful example of Spiritualistic phenomena gone to waste. These rappings were quite as persistent and powerful as those of the Fox Sisters and were investigated by many notables of England, among whom were the celebrated Dr. Johnson. Yet the phenomena had but the effect of a nine-day wonder because of the want of an adequate interpretation. Had the books of the Harmonial Philosophy been in print at that time, Spiritualism might first have been born in England instead of America.

HUDSON TUTTLE

Hudson Tuttle comes next in the chronological order. He was born 1836, ten years after Davis, and like Davis commenced to write his books while yet in his teens. His "Arcana of Nature," originally a two volume work, was finished in his eighteenth year. Tuttle wrote under spirit influence and in this respect differed from Davis who wrote through personal illumination of the spiritual faculties, which he named the "superior condition."

Tuttle was, I believe, the greatest writing medium of modern times of which we have record, for the special reason that his intellectual faculties, as well as his spiritual, were under spirit control. Such a mediumistic condition is exceedingly rare. There are mediumistic persons by the thousand who can discourse fluently by the hour on moral and spiritual themes, but who are wholly incapable of giving correct names, dates, figures, or any other concrete facts on subjects unknown to themselves. This is because the moral and spiritual faculties of their minds only are

mediumized, and not their perceptive and discriminative intellect.

The *Arcana of Nature* is the only book written through mediumship, of which I have knowledge, that gives dates, figures, and concrete facts to substantiate all its scientific and philosophical data. The book is full of quoted matter from scientific authorities from various sources, which must have been quite inaccessible to Tuttle at the time. The following brief quoted matter is Tuttle's own explanation how he got the facts:

"At length by mental and physical labor," says Tuttle, "the book was completed. No authority had been consulted by me. No one has seen the writing or been asked for advice. As far as other aid was concerned I might as well have been placed on an uninhabited island, with only a pencil and pad of paper. The spirit writers were my teachers and my only source of knowledge, for I had access to but few books and to none on the subjects on which I was engaged.

"The proof was read by S. B. Brittain, then in the employ of the 'Banner of Light.' I could not at that time have undertaken the proof reading myself, except through control by the spirit authors who wrote the text. Many of the passages in the book I did not understand myself until years afterwards through study of the subject."

Tuttle became one of the great authors belonging to Spiritualism; he wrote a number of books, one of which is titled the "*Arcana of Spiritualism*," perhaps the best book ever written on the subject. He became "Editor-at-large" for Spiritualism, to meet unjust attacks appearing in secular press against it, besides these literary labors, he conducted a "Question and Answer" department in the "*Progressive Thinker*," which became one of its popular weekly features.

Tuttle was a fine character, logical, truthful and independent; he was nobody's yes-man to endorse theories or beliefs which he knew were erroneous. His writings helped greatly to stabilize Spiritualism and to free it from many pernicious theories and fallacies which enthusiastic and ignorant Spiritualists constantly sought to drag into it.

The *Arcana of Nature* was translated into German in 1860, and one of the first books on Spiritualism, if not the first, to be printed in the German language. Tuttle departed this life shortly after Davis, about fifteen or sixteen years ago.

Maria King

Maria M. King has long since departed to the Summer Land. Some of her books I read more than thirty years ago, but the particular years during which they were written and published, I cannot now remember. I have a vague notion, however, that one of her volumes bears the date of 1868. A. J. King, Maria's husband, a Councilor-at-Law, lived at Hammonton, New Jersey, during past years. Whether Mr. King is still living, I do not know, the last letter I had from him is dated May 25, 1905.

Maria was one of the great writing mediums of this country. She wrote a number of books under spirit control, all of which are valuable contributions to the Spiritualistic philosophy. The titles of some of them are, "The Principles of Nature," in three volumes, and "Life in the Spirit Land." She also wrote several pamphlets, one of which is on mediumship and particularly interesting because it presents a new point of view on a subject which has become hackneyed by too many theoretical explanations.

Maria never became popular or personally much known to the public; she neither occupied our platform or contributed to our periodical literature, as far as I know. She was a home medium and extremely sensitive and retiring. Mr. King, some years ago, contributed several articles to the "Progressive Thinker," explaining some of the mental sufferings Maria endured during her mediumistic development. These Mr. King avers were brought about purposely by her spirit guides in order to chasten her soul and prepare her more fully for the higher kind of mediumship.

This view of Mr. King's, I believe, is erroneous. Mediumship and suffering are almost synonymous words; the loftier the mediumship, the greater the discomfort becomes. There is no mystery whatsoever about the attending suffering of such development, and no need to attribute it to spirits. It is simply due to extreme sensitiveness and a non-affinity with much that is coarse, crude and unnaturally associated with mankind and the world.

Maria's books I do not find any more in the libraries. Mr. King, however, had them for sale at a most reasonable price when last he wrote me. If they should go out of print, it would be a loss to the literature of Spiritualism.

MRS. RICHMOND

Cora L. V. Richmond was one of the early mediums of Spiritualism. She was born in 1840 and commenced

public speaking at the age of fifteen years. Incidentally, it seems she was the means of bringing W. J. Colville into the work. In the early seventies, while lecturing in England, Mr. Colville, then a mere lad, attended one of her public discourses at Brighton. In the following quotation Mr. Colville explains how he was impressed by Mrs. Richmond's lecture:

"I was only fourteen years of age," says Mr. Colville, "when I went to hear Mrs. Richmond, and was aroused by her stirring discourse to my true vocation. As I was walking home after hearing her eloquence, I resolved that if wise spirits would inspire me, I would gladly take services with them. Had no obstacles been placed in my way, I should have become a public speaker before my fourteenth year, but my legal guardian refused to grant the permission until I was at least two years older."

For the reasons that Mr. Colville was first inspired by Mrs. Richmond to his life work, and also for the fact that he became committed to a liberal Theosophical view concerning the pre-existence of the human soul similarly to hers, I have always associated these two remarkable personalities together.

Mrs. Richmond was not only a great public speaker while under control, but she was the author of a number of books written in the medium state. Two of them bear the titles, "The Sciences and their Philosophy," and "The Soul in Human Embodiments." Mrs. Richmond was pastor for many years of the "Church of the Soul," in Chicago; but she was also internationally known among Spiritualists, both as a writer and a speaker.

MR. COLVILLE

Mr. Colville was born in England in 1860. After having been in the lecture field there for a considerable time, where he was called the "Kitten Orator," because of his youth and smallness of stature, he came to Boston while yet in his teens and entered the lecture field there. From that time onward until his death—thirty-odd years—he travelled continuously principally in Australia, England and America, lecturing, writing books and contributing innumerable articles to periodical literature. No other man, perhaps, has delivered so many lectures or met so many strange people as Colville.

He possessed the spirit of going right on through failure as through success. He could lecture to the smallest kind of audiences without being conscious in the least of

depreciation or neglect from the public. He passed to the Higher Life nine years ago at San Francisco.

"Colville loved beauty and travel," says Lillian Whiting, "he loved all that is attractive and exquisite in life. But he carried all this with him, apparently, in his inner consciousness, and he never coveted houses, or lands, or motor cars, or impressive bank accounts. It always seemed to me that few people have ever lived less for themselves and more entirely and absolutely for others, than did Mr. Colville. His detachment from the world of material things was an inherent part of his very nature."

MRS. LONGLEY

Mrs. Mary T. Longley is the last to be considered in this very brief biographical review. She is now the only living representative of the six notables, who have through the psychic faculty contributed effectively to the formation of a spiritual philosophy in this country.

She was born in Boston, Massachusetts, and became a trance medium at the age of fourteen. In early womanhood she became message medium and assistant editor of the "Voice of Angels," a semi-monthly publication printed in Boston.

In 1879 she was called to the "Banner of Light," and acted as message medium on that paper for fourteen years. Later she was elected Secretary to the N. S. A., and served in that official capacity for nine years.

When Hudson Tuttle passed out of the body, sixteen or seventeen years ago, she became editor in his place of the "Question and Answer" department of the "Progressive Thinker"—which position she still holds—in which she answers questions from the people on the spiritual philosophy and on mediumship.

Mrs. Longley has been in the spiritual work for half a century or more; she has been a constant contributor of both prose and poetry to our periodical literature; she is also the author of several books, some of which bear the titles, "Nameless," "Outside the Gates," and "Life and Labor in the Spirit World."

Mr. and Mrs. Longley have long been known among the Spiritualists of this country: Mrs. Longley because of her many years of literary labors and message work; Mr. Longley because of his books of spiritual songs, which he composed and set to music. Some of them are still in use, both in private homes and in our societies. Such as, "Where the Roses Never Fade," "Only a Thin Veil Between Us," etc.

Mr. Longley passed to the Higher Life about seven years ago.

Mrs. Longley is the true Fundamentalist of Spiritualism. Most of the others got off the trunk line. Mrs. Richmond and Mr. Colville contracted a Theosophical slant in their views; Maria King did not proceed strictly along the straight and narrow way; Hudson Tuttle was scientific, logical, and often exclusive; Andrew Jackson Davis was in a class by himself and ignored all orthodox restrictions.

But in Mrs. Longley Spiritualists everywhere have a true representative of the faith of our semi-orthodox creed. Spiritualism to her today is as it was at the beginning, pure, true, and beautiful. There is nothing to add, nothing to change; it is all sufficient and glorious as it is.

OUR BOOKS

The books of these authors comprise, probably, not less than fifty volumes, and contain a full and rounded out exposition of the best spiritual ideas Spiritualism has to present to the inquiring public. These books were generally written under great difficulties and often at spiritual sacrifice; not for money, for there is no money in spiritual work.

What are the Spiritualists of this country going to do with this literature? Most of the books belonging to it are struggling hard to keep in print, some of them are gone, and others are going out of circulation. Individual publishers of books come and go, and small printing establishments are usually transient business concerns.

For that reason organized Spiritualism needs a permanent co-operative establishment, like those belonging to the book concerns of the Christian sects. There is always a steady demand for our best books, when well printed and sold at a reasonable price, as they could be if produced in large quantities. Spiritualists are found everywhere and there is now a world-market for such literature.

The N. S. A. is a semi-permanent institution and it will probably endure. Why should it not undertake this very needful work? There is nothing to equal printers' ink to give reputation, whether to an individual or to an institution. Such an undertaking would add prestige and power to the N. S. A., and turn it from a perfunctory book-keeping concern into a valuable and indispensable institution.

Saviors of Humanity

SPIRIT MESSAGES IMPRESSIONALLY RECEIVED

Wm. J. Bryan, M. D.

In the peaceful confines of my quiet home, I became passive, receptive and willing, concentrating so as to shut out all thoughts of a material nature, with a welcome to each spirit, and the messages then came to me, by impression, freely and correctly. With a little effort, with patience, endurance and assiduity, there are many others who may develop similar psychic manifestations in their own home—direct communications with relatives, friends, and loved ones now in the spirit-world.

Impressionally, I receive the words of wisdom as they silently come to my spiritual hearing clairaudiently, and it is with the greatest joy that, in doing so, I have the satisfying proof of another life, the spirit-world life that is teeming with millions of discarnates who once trod the mortal path on earth.

All students of spirit-life who wish to receive their own messages, in their own home, are urged to receive instruction from mediums who advertise in "Reason" magazine, or from other mediums of ability as teachers.

The following spirit messages were received by me, from prominent saviors of society.

* * *

(Spirit) Buddha Gautama, the patronymic of several celebrities connected with Hindu Vedaism and of Siddhartha Gautama, the founder of Buddhism, and one of the saviors of mankind, now favors us with his message as follows:

(Dated 1920)

"A promising condition in the sight of God is one where the person exhibits a degree of character-development which portends an awakening of soul that blesses every hour.

By this I do not mean that one must go about with a sanctimonious air, pretending to be good, or even better, than others. No, I mean one who is sincerely worshipful of deity, cognizant of God's mastership, and with a realization of infinite power *within self* that aids us in high aspiration and emulation of our enlightened spirit friends, who are so very near us mortals, many times.

Do not doubt these soul demonstrations, ye skeptics and materialists, for in so doing you remove yourselves from God's choice blessings of inspiration and soulful direction.

Let me say, in conclusion, that I, as an ancient dweller in

the land of spirits—in the ethereal space of heavenly abode and of limitless dimension—that I cannot too forcibly urge you, one and all, to familiarize yourselves with psychic phenomena and its teachings of soul-unfoldment, as you are dwellers of earth commissioned from on high to make *spiritual progress*—which maketh for peace, harmony, and happiness.”

(Spirit) Buddha Gautama.

* * * *

(Dated 1926)

This second communication from me to you, Dr. Bryan, and to the general public of my community and of your own country, brings a message of joy from the world of living spirits.

I, as Buddha Gautama, the prophet of old, now come as a prophet of modern times to say that all prophets, all saviors, and all humanitarians that once lived on earth, still live, as spirits; and that we possess the spiritual knowledge that enables us to still do our privileged duty as teachers.

Every mortal needs help from his superiors, from infancy up, till the rich fruitage of a well-spent earthly career finds him prepared to cross into the discovered country of the spirit-world.

Of course, many mortals are not prepared for the transition, not possessing any qualifications of ennobled character, and with little or no knowledge of spirit-life. Such persons, after so-called death, find themselves in a place of literal darkness, and they realize slowly yet surely that heaven, if it is heaven, is not as they expected to find it.

However, all souls become spiritualists automatically and then they realize that they must more fully awaken, because progress is to be made.

So, dear friends of earth, it is true that all Buddhists as well as all others, of all races, live on, forever, as spirits of endless progression in the heavenly region of all souls.

(Spirit) Buddha Gautama.

* * * *

(Dated 1926)

The sum-and-substance of my inspired teachings when on earth was that Infinite Intelligence is the creative and the sustaining prolongation of all animate and inanimate life substance, and hence the finality as well as the initial inception of all phenomena is God; and my explanation of God was the prevailing power so easily recognizable by any one of spiritual discernment.

Now, therefore, let all humanity recognize, accept and conform to the inception of divinity, and we, as God-conscious individuals, will attain unto transcendental thought and action, and we will, conformably, express our being in the most acceptable and trustworthy manner.

LINCOLN LORE

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Published each week by The Lincoln National Life Insurance Company, Fort Wayne, Indiana

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There is but one book worthy of attention, that sets forth the Lincolns' contacts with Spiritualism. It was written by a medium named Nettie Coleman Maynard. Mrs. Maynard states in the preface dated September, 1891, that the manuscript for her book "has been prepared at intervals during the past three years by the aid of an amanuensis." The long period of time intervening between the happenings and the recording, of course discounts to a large extent the accuracy of her reminiscences, which would try to recall the exact words used by participants in seances which occurred more than a quarter of a century before. Yet, the general statements identifying those present on some of these occasions can be depended upon.

Mrs. Maynard could not have been much younger than five years of age when she remembered the first demonstrations at her home in 1845 which would place her birth about 1840. At the time of her introduction to Mr. and Mrs. Lincoln in 1861 she must have been twenty-one or older. There is evidence that over a period of four years Mr. Lincoln may have attended at least four seances and Mrs. Lincoln undoubtedly was present more frequently.

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Channing, General Grant, Julia Ward Howe, Ingersoll, William James, Kant, Paine, Socrates, Queen Victoria, Zoroaster, and of course, Abraham Lincoln.

During this interval three Lincoln addresses of from 600 to 1200 words are copied which deal almost exclusively with moral and spiritual concepts of a general nature. The introductory words and a paragraph credited to Mr. Lincoln in a speech supposed to have been made on the night of Nov. 26, 1910, are sufficient to illustrate the general character of the remarks. The absence of any literary style comparable to Lincoln's, is noticeable.

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BY RUTH CONSTAD

UNITED PRESS STAFF CORRESPONDENT

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IN OTHER CORRESPONDENCE WITH AN ILLINOIS FRIEND WHO HAD DOUBTS ABOUT WHETHER HE SHOULD MARRY, LINCOLN TOLD HIM, KUHN SAID, THAT THE "ANIMAL FLUIDS FLOWING IN HIS BODY WOULD CHANGE THEIR COURSE WITH THE NEW MOON" AND THEN HE WOULD FEEL LIKE HIS OLD SELF AND DECIDE TO MARRY.

ANOTHER TIME HE REPORTEDLY HAD THE MEDIUM CONTACT THE SPIRIT OF STEPHEN DOUGLAS, WHO HAD OPPOSED HIM FOR THE PRESIDENCY, TO INQUIRE OF HIM WHAT THE OUTCOME OF THE CIVIL WAR WOULD BE.

SPIRITUALISM, KUHN SAID, WAS ONE OF THE FEW THINGS ON WHICH LINCOLN AND HIS WIFE AGREED AND IT HELPED TO MAKE THEIR MARRIAGE MORE COMPANIONABLE.

IT WAS SHE WHO TOLD THE PRESIDENT THAT A MEDIUM HAD AUGURED "SOMETHING BAD" AND SUGGESTED THEY HOLD A SEANCE TO CONSULT THEIR GUIDING SPIRIT.

THAT SEANCE WAS HELD TWO DAYS BEFORE LINCOLN'S ASSASSINATION. THE MEDIUM TOLD LINCOLN THEN THAT SHE SAW HIM "EMERGING IN A POOL OF BLOOD."

KUHN, IS ABOUT TO PUBLISH HIS BOOK, "ABRAHAM LINCOLN AND THE SPIRITUALISTS" ON THE PRESIDENT'S CONVERSION TO MYSTICISM, DISCUSSES IN IT THE PSYCHO-ANALYTICAL REASONS THAT TURNED HIM TO SPIRITUALISM.

AMONG THESE, HE SAID, IS THE "HIGHLY SENSITIVE, POETIC AND EXTREMELY LONELY NATURE OF THE MAN, WHICH FORCED HIM TO TURN TO SOME SUPERNATURAL FORCE FOR CONFIRMATION OF HIS DESTINY."

MI152A

OPINION

The Religion of Abraham Lincoln

The religion of the great American enigma, Abraham Lincoln, is again under discussion and examination in "Lincoln and the Preachers," by Dr. E. DeWitt Jones. A reviewer, whose remarks give no clue to the emancipator's real views, states in the "Christian Century":

"Lincoln's religion is a subject of perennial interest. It has been a field for much research, and for many extreme statements, both positive and negative, which research does not sustain. Whole books have been written about it . . . The main intention of this book is to present the record of Lincoln's specific relations with certain specific preachers—in fact, all of them that he had any close contact with. These facts are interesting in themselves, and they help to answer the larger question."

Without entering too closely into the controversy, it should be stated clearly that there is positive evidence for asserting that whatever Lincoln's views may have been, for or against, any creed or dogma, his religion was the simpler one of service as he saw himself fitted to render it to the human family through the American nation.

His Spiritual Food

It should rather be a matter for pride among those who love Lincoln for his humanity that he cannot, to this day, be closely identified with any one church, but rather that he took spiritual sustenance from any source he could find.

And we, as Spiritualists, are especially grateful that he discovered, in the powers of mediumship and the ministry of spirit—some of them American patriots — that comfort and guidance which is available to all who seek it in their hour of need.

The evidence for the Spiritualist activities of Lincoln are as well authenticated as any other non-political aspect of his life. The Emancipator, as we show elsewhere in this issue, even wrote for a medium, a friend of the family, an account of a seance in which he took part.

Secrecy of Statesmen

This frankness on the part of a president of the United States is in striking contrast with the secrecy with which many modern statesmen clothe their interest in the workings of the spirit. The writer of this article knows of the interest of some statesmen, but for reasons which they do not give, they hide the facts, and we are allowed to publish them only after their death.

But perhaps it was this lack of subtlety, this openness of nature, which gave Lincoln his strength and drew towards himself that power which is of the spirit alone. His simplicity is attested in a host of anecdotes, in the clear eloquence of his noblest utterances, and in the unaffected nature of his private life.

The reviewer in the "Christian Century" quotes from the book under consideration an account of a sermon preached in Lincoln's law office to him alone. At the end of the sermon Lincoln said: "Elder, that is all very plain. I like that. It is sensible."

Again the case for simplicity is exemplified in a further but well-known quotation of the president which is wholly characteristic of his outlook on all questions:

"The preachers have preached and talked this "miraculous conversion" and such other, to me, very absurd theories of religion, and given such contradictory explanations of the Bible, that I have honestly at times doubted the whole thing."

Other Rulers Believed

Yet there is nothing in this life and work of the Man from Illinois to indicate that he did not adhere strictly to the Golden Rule which is the fundamental of all religion.

That he was reinforced by his Spiritualist experiences is without a shadow of doubt. Of his interest in that work to the end of his days there is also abundant record. The wonder is not that he was so interested in Spiritualism but that his life and example did not spread this truth wider and deeper in the nation.

But there are parallel experiences among statesmen and rulers. The father of Queen Victoria was, to some extent, a Spiritualist. His interest evoked not the slightest opposition in an age of religious intolerance and bigotry.

Queen Victoria herself was a practicing Spiritualist for many years, seances being held regularly at Buckingham Palace with her Highland ghillie, John Brown, as the medium.

Medium to Queen Victoria

It was alleged at the time that Brown was her lover, but the prosaic fact was that he was chosen as her medium by another medium, Arthur J. Lees, who had given the queen evidence of the survival of her beloved Albert. And who can tell what part the "dead" Albert played in a drama of British Empire?

The veteran Spiritualist has read to the point of weariness of the interest in this subject by statesmen like Gladstone and others. We wish only to make the point that men of the calibre of Lincoln found this thing true and practiced it, and thereby were encouraged in their real religion, which was service.

Truth is not established, as some think, by the counting of heads, but by changes in the hearts of the peoples of the world.

That is our mission — to change thought until all materialism is gone from the earth. Then men and women everywhere can begin to live in the likeness of the spiritual world whence they came and to which they will return the better for this pilgrimage on earth.

This was true of Lincoln; it is true of every soul on earth now and forever.

LINCOLN LORE

Bulletin of The Lincoln National Life Foundation - - - - - Dr. Louis A. Warren, Editor
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LINCOLN—A COSMOPOLITAN CHRISTIAN

The beginning of the Lenten season invites a review of some of the religious bodies with which the Lincoln family came in contact. It is well known that Abraham Lincoln was not a member of any church group, yet he was a man of profound faith in God. It is the purpose of this monograph to arrange chronologically a compilation of testimonies in which various denominations have set forth their claims of having influenced Lincoln at some time in his life. A summary of these allegations might allow us to think of Lincoln as a cosmopolitan Christian.

QUAKER

Lincoln prepared a biographical sketch for John Locke Scripps in which he wrote: "The family (Lincolns) were originally Quakers, though in later times they have fallen away from the peculiar habits of that people." We have not discovered that any of Lincoln's direct ancestors were members of that body although some of the Pennsylvania Lincolns intermarried with the Quakers. When Herbert Hoover became President the Society of Friends claimed two chief executives, Lincoln and Hoover.

METHODIST

The parents of Lincoln were married by a Methodist clergyman, Jesse Head, and when Thomas Lincoln married his second wife another minister of that church, John L. Rogers, performed the ceremony. When Lincoln became President, the Foundry Methodist Church at Washington, where Lincoln was in attendance on a special occasion, by subscriptions collected at the time, made the President a Life Director of its Missionary Society. The Methodist Bishop Simpson spoke the last eulogy over the body of Lincoln at Springfield, Illinois.

BAPTIST

Lincoln's parents very early affiliated with the Little Mount Separate Baptist Church in Kentucky which was an anti-slavery organization. After the President's death his widow wrote: "My husband's heart was naturally religious, he had often described to me his noble mother—the prayers she offered up for him." During the Indiana days the father Thomas joined Pigeon Baptist Church by letter from Kentucky and his second wife joined by experience. Abraham's sister affiliated with the church about the time of her wedding and it was customary for young people to postpone church membership until establishing a home. Abraham did not marry until he was thirty-three years old.

CATHOLIC

Abraham Lincoln's first school teacher was Zachariah Riney, a member of the Catholic faith. Abe's Aunt Mary Mudd Lincoln and her son also named Abraham, the President's cousin, were also members of that church. A Eucharistic Congress was held in Chicago in 1927 and Cardinal Muehleisen according to the press, stated: "When Father St. Cyr came to say mass for Lincoln's stepmother, Mr. Lincoln (Abraham, the President) would prepare the altar himself. Indeed with his own hands Abraham carved out six wooden chairs to be used at the mass." Apparently stepmother was confused with aunt.

DISCIPLES

Mr. and Mrs. Thomas Lincoln after settling in Illinois affiliated with the Disciples of Christ or Christian Church and they both died members of this church. A reminiscence of Rev. John O. Kane, a well known minister of the Christian Church stated: "I baptised him (Abraham Lincoln) in a creek near Springfield, Illinois. . . . I placed his name on the church book. He lived and died a member of the Church of Christ." (Name does not appear on register.) Dr. Edward Scribner Ames, minister of the University Church of Disciples in Chi-

cago stated in a sermon: "Lincoln could very well be a member of this church. Why not take him in." The following year Dr. Ames unveiled a Lincoln bust and concluded the ceremonies with the statement, "Mr. Lincoln we receive you into the membership and fellowship of this church."

EPISCOPALIAN

An Episcopalian clergyman of Springfield, Illinois, Rev. Charles Dresser officiated at the wedding of Abraham Lincoln and Mary Todd. Later Lincoln purchased the rectory from Dr. Dresser and lived in that home during the Springfield years. Approaching the choir in the Cathedral of St. John the Divine in New York there has been prepared in the parapet a series of twenty recesses each representing a century in the Christian era. The niche prepared for the nineteenth century contains a statuette of Abraham Lincoln suggesting that he had contributed most to Christian civilization during that century.

PRESBYTERIAN

Mrs. Abraham Lincoln was a member of the Presbyterian Church at Springfield, Ill. and Mr. Lincoln, although not a formal member, served in different capacities for the church. During the Washington days both Mr. and Mrs. Lincoln attended the New York Ave. Presbyterian Church and rented a pew in the church which now bears a memorial tablet. Mrs. Sydney Lauck, for seventy years a member of the church said on the information of Dr. Gurley, the minister, that Abraham Lincoln "but for the assassin who took his life would have made public profession of his faith in Christ on Easter 1865."

CONGREGATIONALIST

Dr. W. E. Barton, a leading Congregationalist minister, gave an address at Illinois College at Jacksonville, Ill. On the assumption that Ann Rutledge before her death was planning to attend the Jacksonville Female College, and also assuming that Lincoln would have followed her and attended the Illinois College, Dr. Barton ventured this conclusion: "It requires no vivid stretch of the imagination to think of Abraham Lincoln as emerging from Illinois College as a Congregational minister." Dr. Barton further observed that Lincoln's early training "would have made him familiar with the Congregational form of church government."

SPIRITUALIST

The *St. Louis Globe Democrat* on March 31, 1896 in reporting the Progressive Spiritualists Convention at Springfield, Mo. stated that a delegate claimed: "Lincoln, as is well established by history, was a firm believer in Spiritualism as any member of the association." Another delegate commented: "It would hardly be fair to designate Lincoln as a spiritualist, though he is known to have accepted in a general way the truths of our religion." In 1891 Nellie C. Maynard published a 264 page book entitled "Was Abraham Lincoln a Spiritualist?"

UNITARIAN

The American Unitarian Association issued a leaflet under the caption "He Never Joined a Church" in which it is stated "I think that Lincoln could have been a Unitarian if he had been aware of the freedom of belief, the right of every man to think for himself on matters of religion."

UNIVERSALIST

Dr. Frank O. Hall of New York according to a report of a sermon stated: "We Universalists like to remember that Lincoln believed in the ideals our church stands for. He was a predestinarian, and his Calvinistic faith made him practically a Universalist."

Mystic Lincoln

EXTENSION OF REMARKS OF

HON. EDWARD J. THYE

OF MINNESOTA

IN THE SENATE OF THE UNITED STATES
Monday, February 25, 1957

Mr. THYE. Mr. President, I ask unanimous consent to have printed in the Appendix of the Record an article entitled "Mystic Lincoln," written by Norman Vincent Peale, which was published in the St. Paul Sunday Pioneer Press.

There being no objection, the article was ordered to be printed in the Record, as follows:

MYSTIC LINCOLN

(By Norman Vincent Peale)

I have been reading about Abraham Lincoln. It is hard to do all the reading I would like to do about him because more has been written about his life than about any other single figure in American history. He was, without question, one of the most amazing personalities who ever lived. Why is it that all these years after his death, he continues to fascinate people of all kinds all over the world?

Is it because, although ungainly in form, born in a poverty-stricken log cabin, and self-educated, he rose to the top in our country?

Is it because he had a great heart filled with sympathy, pity, and love?

Is it because he left behind him, in the words of his speeches and public papers, thoughts that are as true and important today as they were a hundred years ago?

Yes, it is all these things. But it is also something more.

Here was a man who had a hard job to do, and who did it superlatively well. How did he do it?

With his own wisdom? To be sure, he had a great deal of native, shrewd intelligence. But it was said by one who knew him intimately that Lincoln was great because he was always open to the infinite. This mystic and spiritual quality manifested itself in various ways.

The night he was elected President, he was lying on a couch resting. There was a mirror in front of him and, suddenly, he noticed that he could see his face twice: one colorful and healthy; the other ashen as death. He got up and examined the mirror and found no distortion in it; he lay down again and continued to see his face twice. The incident troubled him and he sensed a profound meaning in it. He said to himself, "Perhaps I shall live through my first administration and die in the second."

He saw other strange portents all through his life. Three days before he died, he dreamed there was a funeral at the White House. In his dream he went to the casket and saw his own face. On the afternoon of the day he was shot, he came back from a late afternoon walk with his guard, Crook. He would always dismiss Crook with "Good night, Crook." This time he said, "Goodby, Crook."

During the days of the Civil War we are told that Lincoln, night after night, would

lie prone on the floor on his face, a Bible before him, telling the Lord that he did not have the wisdom to handle the great responsibilities and asking the Lord to help him. We know now that the Lord granted him the insight he needed through those tumultuous and critical days.

Lincoln was a man saturated in the infinite; open to it in every pore of his mind. His life is the best example of how to do a hard and difficult and even unappealing job effectively: Don't try to do it all by yourself. Saturate your mind with God, open it to the infinite, let the great forces of the universe guide you, as the Bible says, in "rightly dividing the word of truth."

As Lincoln did, put into your mind that infiniteness, that quietness, that confidence which takes the strain from you and gives you an optimistic and positive picture of the result to be obtained. There is a deep and profound subtlety in human experience. If you get into the spiritual flow of the universe with God, that which is hard becomes, if not easy, at least possible.

The Truth About Abraham Lincoln

—by—
EARL S. HAINES
St. Petersburg, Florida

WHAT was the religion, if any, of Abraham Lincoln? Controversy over this question, beginning casually enough when the young frontiersman was clerking in the little Offutt store back in New Salem, crescendoed a little later into quite violent disputations after Abe had "assimilated" the works of Voltaire, Volney and Paine.

And because the religion of a popular hero is always everybody's business, this discussion has continued here and abroad from that day to this—a century and a quarter.

Of the estimated ~~4,500~~ ^{over} biographers and sketches of Abraham Lincoln, ~~only occasionally~~ ^{over} has any one given us a thorough and objective analysis of his religious views. Most have evaded this phase altogether, or at best given us what appears to be a compromising and complementary picture.

Perhaps they took the cue given by the man who knew Lincoln better than any other, William H. Herndon, his law partner and intimate friend for twenty years. It has been said many times that all biographies of the great civil war president are based largely on the one or on information contributed by his Springfield friend and partner.

Truth Discovered

When Dr. Holland came to Illinois from Massachusetts to gather material for his book shortly after the passing of the martyred president, his main source of information was old Billy Herndon. Herndon talked freely about Lincoln's Illinois career, but on the subject of religion he advised Holland that "Abe was no Protestant saint" and insisted that "the less said about that the better." (However, Mr. Herndon, as will be seen later, did not take his own advice).

From those long winter evening discussions of the Sangamon River frontiersmen, as they sat around the pot-bellied stove, on through all the years to that last cabinet meeting in April, 1865, reliable, well-documented records have been preserved—records that tell unequivocally what this good man thought about "God," about the orthodox church, and about the world of spirit.

Here in these vast but sometimes obscured records we believe anyone without prejudice and malice aforethought, and not an obscurantist, can discover the truth about the real soul of Abraham Lincoln.

But the task calls for bold and tireless research. And it calls for a truth-seeker unawed by popular and static public opinion—as molded by the all-powerful orthodox church.

It is our humble purpose to try

to explore these records and quote copiously from them. My compendium of veridical and highly documented evidence which will follow is designed to "hew to the line and let the chips fall where they may." We will not be concerned about what may be the reactions of either our sectarian or secularist friends. We shall be content to presume that orthodoxy will continue as always to claim Mr. Lincoln as one of its own. And likewise free-thinkers and agnostics will go on finding comfort and fellowship in their hero.

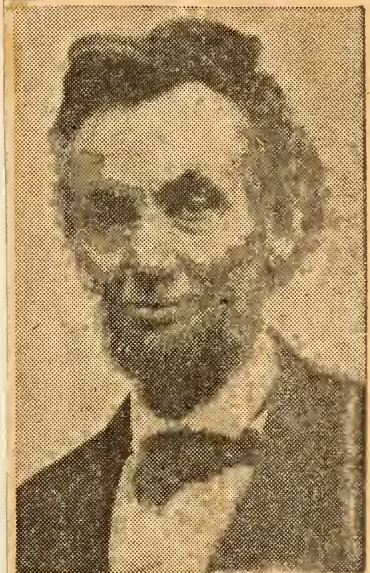
Let us begin with William H. Herndon.

The eminent Illinois historian, Paul M. Angle, whose recent "The Living Lincoln" is being currently reviewed, said of Herndon's "Life of Lincoln"; "There can be little question that Wm. H. Herndon contributed more than any other individual to our knowledge of Lincoln's life and character. . . . Surpassing even his devotion to Lincoln was his passion for truth. Never knowingly would he distort a fact."

To his critics—mostly politicians and church folks—who lambasted his great biography and moved to have it suppressed or revised, Billy replied: "It is the duty of a biographer to state all the facts."

Herndon's Lincoln is "a book of the greatest value and interest," said George William Curtis, of Harper's Weekly fame and himself a contemporary writer and biographer of Lincoln. Carl Sandburg considered "almost matchless" Mr. Curtis' "expository and interpretative treatment of President Lincoln's acts, ideas and policies."

United States Senator Lyman Trumbull of Illinois, whose political career was curiously interwoven with that of Lincoln agreed, saying that Herndon "has done more to picture Lincoln as I knew him than any other."



ABRAHAM LINCOLN

Herndon had written that Lincoln "was, in short, an infidel . . . atheist. He did not believe that Jesus was God, as the Christian world contends." And, so, for several years storms of criticism from sectarians and members of Lincoln's political party swept in on Billy from almost all America. Some from the British Isles. There had been much press publicity.

The "infidel" charges became so damaging against Lincoln in his 1846 campaign for Congress that the Whig candidate had to issue a public statement denying that he ever scoffed at religion, but admitted his unorthodox views. Honest Abe, always. He was elected. Defeated was the Rev. Peter Cartwright, who had stressed Lincoln's "infidelity."

It is interesting and perhaps significant to note that when Abe was around 25 and living in what was then New Salem, he read Count Volney's "The Ruins, or Meditations on the Revolutions of Empires." Also Tom Paine's "Age of Reason."

Tom Paine

Here obviously is where our young belligerent got his heterodox facts about the origin of Christianity, and how it was built up from and based on several ancient, so-called "pagan" religions — religions which, like Persian Mithraism, quite uniformly provided virgin-born "saviors" who had to be sacrificed to appease an angry god.

And young Lincoln had probably learned too that there had been no less than sixteen savior gods, all crucified for the sins of man many centuries before this ecclesiastical dogma was fashioned 325 AD at the Nicene Conference of the young Nazerene.

Tom Paine! He to whom the Father of Our Country gave credit for saving the American Revolution with his famous "Common Sense" pamphlets. John Adams agreed: "History will ascribe the Revolution to Thomas Paine."

Paine it was who first suggested colonial "independence" and first uttered the term, "United States."

Yes, Tom Paine was one of Lincoln's mentors. He too believed in God—and deeply. "I believe in one God," Paine had written, "and no more. And I hope for happiness beyond this life. I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow creatures happy."

Future Secure

Well anyway, Herndon tells us that after reading these heretical books Abe "prepared an extended essay—called by many a book—in which he made an argument against Christianity, striving to prove that the Bible was not inspired, and therefore not God's revelation, and that Jesus Christ was not the Son of God. The manuscript containing these audacious and comprehensive propositions he intended to have published.

"He carried it to the store where it was read and freely discussed. His friend and employer, Samuel Hill, was among the listeners, and, seriously questioning the propriety of a promising young man like Lincoln fathering such unpopular notions, he snatched the manuscript from (Abe's) hands and thrust it into the stove. The book went up in flames, and Lincoln's political future was secure."

To properly evaluate Herndon's statements some attention certainly should be given to the semantics of words, as he himself urged in his October, 1887, letter to Truman

H. Bartlett: "I have often said that Mr. Lincoln was an infidel and I say it now. Now what is an infidel? As the infidels use the word it means those who deny that the Bible is the divine special revelation of God. Lincoln was a Deist if that word suits—fits the case better.

"I well know that all this is no evidence of a want of religion in Mr. Lincoln; it is rather that he had his own religion. I have said for more than twenty years that Mr. Lincoln was a thoroughly religious man—a man of exalted notions of right, justice, duty, etc."

Divine Origin

Here in the closing paragraph of Herndon's chapter on the religious phase we get this reassuring summation:

"The world has always insisted on making an orthodox Christian of (Lincoln), and to analyze his sayings or sound his beliefs is but to break the idol. It only remains to say that, whether orthodox or not, he believed in God and immortality; and even if he questioned the existence of future eternal punishment he hoped to find a rest from trouble and a heaven beyond the grave.

"If at any time in his life he was skeptical of the divine origin of the Bible he ought not for that reason to be condemned; for he accepted the practical precepts of that great book as binding upon his head and his conscience. The benevolence of his impulses, the seriousness of his convictions, and the nobility of his character are

evidences unimpeachable that his soul was ever filled with the exalted purity and sublime faith of natural religion." (Thank you, Billy Herndon.)

Now let's call to witness some others who knew Lincoln intimately in New Salem and Springfield, and on that now famous Eighth Judicial Circuit. For a dozen years or more, prominent lawyers "rode" that circuit with Lincoln. They were: Sweet, Stuart, Linder, Lamon, United States Senators, Hannagan and Voorhes and David Davis, whom later Lincoln appointed to the United States Supreme Court.

In 1872 Ward Lamon, who had been Lincoln's United States Marshall in the District of Columbia, wrote his "Life of Lincoln." We quote this from his vast writings: "Though he rejected the New Testament as a book of divine authority he accepted the practical parts of its precepts as binding upon him by virtue of Natural Law." And this: "He was by no means free from a belief in the supernatural."

Mr. Justice Davis: "Lincoln had no faith in the Christian sense of the term—had faith in laws, principles, causes and effects."

Lincoln's first law partner in Springfield in 1837, and with whom he had been closely associated in politics, in the Black Hawk war, and on the circuit, was John Todd Stuart. We quote briefly this from his comments on Lincoln's religion: "He was an avowed infidel and sometimes bordered on atheism . . . went further against Christian beliefs and doctrines and principles than any man I ever heard; he shocked me."

Hugh McCulloch followed Greeley's "go west, young man" and in 1834 migrated from Maine to Indiana. We find him president of a large Fort Wayne bank, when in 1863 Lincoln called him to be his Comptroller of the Treasury and in March, 1865, brought him into his Cabinet as Secretary of the Treasury.

In "Reminiscences of Abraham Lincoln," said McCulloch, "Lincoln was a man of strong religious convictions, but cared nothing for the dogmas of the churches, and had little respect for their creeds."

"In my intercourse with Mr. Lincoln I learned," said another Springfield friend, I. W. Keys, "that he believed in a Creator of all things, who had neither beginning nor end, possessing all power and wisdom, established a principle in obedience to which worlds move and are upheld."

Lincoln's Address

There was no more prominent and trustworthy lawyer and friend of the old Eighth Judicial, and later of Chicago fame, than Leonard Sweet. He knew Lincoln as few did. We quote this from Mr. Sweet's long and fine tribute to Lincoln, written in January, 1866: "He was always full of natural religion; he believed in God. . . . He believed in the great laws of truth. . . . His whole life was a life of love to God, and love to his neighbor as of himself."

Jessie W. Fell, who was an able promoter of Lincoln's presidential boom and to whom Lincoln first (1859) confided the meager details of his biography, wrote in 1870 a long review of his friend's religious views. Again space limits our quoting from this fine review merely to this:

"If there were any traits of character that stood out in bold relief in the person of Mr. Lincoln they were those of truth and candor. . . . He did not believe in what one regarded as the orthodox or evangelical views of Christianity.

"On the innate depravity of man, the character and office of the great Head of the Church, the atonement, the infallibility of the written revelation, the performance of miracles, the nature and design of present and future rewards and punishments, and other subjects, he held opinions utterly at variance with what are usually taught in the church. . . . His religious views were eminently practical and are summed up, as I think, in these two propositions: the Fatherhood of God, and the brotherhood of man."

Mary Todd Lincoln

Fell tells us that Lincoln relished the writings of Boston's great Unitarian scholars, William Ellery Channing and Theodore Parker. It was from Parker, the great rationalist and believer in the religion of democracy, that Lincoln got his Gettysburg definition of democracy. . . . "government of the people, by the people, for the people."

Now let's hear from one who was also in a position to know. Mary Todd Lincoln wrote: "Mr. Lincoln had no faith and no hope in the usual acceptance of those words. He never joined a church; but still, as I believe, he was a religious man by nature. He first seemed to think about the subject when our boy Willie died, and then more than ever about the time he went to Gettysburg; but it was a kind of poetry in his nature, and he was never a technical Christian."

Other biographers could be quoted and other facts could be cited, if more were needed. But we venture the final verdict would be the same. Unorthodox, yes. But not un-Christian, character-wise.

There were, of course, many ardent church men, both laymen and clergy, who insisted that Mr. Lincoln was an adherent to conventional Christianity. Author Holland had said so, getting his information (or misinformation) from Newton Bateman of Springfield.

Lincoln's Biographers

Party leaders and the clergy after the war engaged in a quite systematic effort to impress the public that the great martyred President had been thoroughly orthodox and not a freethinker. Herndon wrote and lectured that to so canonize the late Mr. Lincoln was not only false but made him appear cowardly and hypocritical.

And so the controversy beginning thirty years earlier continued to roll.

Some politically friendly writers and speakers claimed Mr. Lincoln became more religious in his role as President. But his two personal secretaries say not. Certainly not as tested by conventional church standards.

Two of the most eminent of the many great Lincoln biographers—the list is a long one: Lamon, Hertz, Arnold, Barton, Sandburg, Beveridge, Brooks, Rice, Lord Charnwood, Tarbell, Herndon, Carpenter, Angle, to mention only a few—were his secretaries, Colonel John Hay and John Nicolay.

Their joint and individual volumes tell us, as have so many others, that their highly respected friend and chief was always critical of Christian doctrine.

But Hay wrote Herndon that "Lincoln with all his foibles, is the greatest character since Christ."

"There is not the slightest doubt," wrote Nicolay, "that he believed in a Supreme Being. . . . Mr. Lincoln was a praying man. I know that to be a fact. . . . He had no faith in death-bed repentances. He did not believe in several other articles of the creeds of the orthodox churches."

Lincoln and God

Supporting Mr. Nicolay's and other similar statements is the fact that in his short (only two-page) second inaugural address, Lincoln refers to "God" eight times. For example: "With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right."

The London Times pronounced Lincoln's second inaugural address to be the most sublime state paper of the century.

While, the record shows, Mr. Lincoln's heterodoxy was not renounced after he became President, we do find a new element of belief and practice entering the long historic controversy. New grounds for attack on his unorthodoxy. And once again this little known, (then and still,) belief and practice, like his Illinois agnosticism, is strangely and ominously denied or ignored by all but a few of Mr. Lincoln's hundreds of biographers.

We are referring to the fact that after he went to Washington, our universally revered and immortal Abraham Lincoln employed the psychic science services of mediums and participated many times with his wife Mary, with members of his Cabinet, with military lead-

ers and others, in seances, both in the White House and in Georgetown.

Available to courageous and discerning Lincolniana researchers are thoroughly reliable and well-documented records showing that the President made numerous direct contacts through well known mediums with spirit entities. One of these documents is a 172-page book (long out of print) written by the medium most frequently employed by the President and Mrs. Lincoln—Mrs. Nettie Colburn Maynard. We will review this later.

Lincoln — A Spiritualist?

These spirit contacts and experiences ran the almost entire gamut of psychic phenomena, from single spirit "knocks" (such as were heard by the famous Fox sisters at Rochester, N. Y., a dozen years earlier), from table lifting and automatic writing to direct voice seances, in which Mr. Lincoln was counseled several times on affairs of state.

And there were other more private seances when Mary and Abe were consoled by visits from their much-beloved little Willie, who had passed to spirit in February, 1862.

John B. Alley, Quaker, of Massachusetts, member of Congress from 1859 to 1867, was very intimate with Mr. Lincoln during his years as President. We quote briefly from the Congressman's tribute in *Reminiscences of Abraham Lincoln*: "In his religious views, Mr. Lincoln was very nearly what we would call a freethinker. . . . he was in no sense what might be considered a religious man. His morality was of the highest type. Wonderful man. He was truly good as he was truly great."

And now this: "By many people he was thought to be a Spiritualist. But this was far from being true." But Mr. Alley continues: "At the time he lost his little son, to whom he was greatly attached, Mrs. Lincoln sought consolation and comfort from the Spiritualists, and I think she did believe in Spiritualism. It is probable that the frequent visits of Spiritualists to the White House, which the President permitted chiefly as a matter of consolation to Mrs. Lincoln, were the cause of the circulation of such a report."

Clairvoyant readings, circles and seances among Spiritualists in this country—not so much so in England—are inherently highly secret and confined to small esoteric groups. The deeply rooted traditions of orthodoxy and the natural incredulity of the uninformed and uninitiated cause participants in seances not to divulge their communications with the spirit world.

This also was Mr. Lincoln's attitude. The record shows he cautioned his mediums and circle members not to "talk about what took place here tonight."

It is quite logical therefore to conclude that generally Lincoln's

biographers didn't know about his psychic experiences, or if they did, as certainly some of them did, they chose to protect their hero, and ours, from possible criticism by not repeating these facts.

William Ellery Curtis was another biographer who seemed shocked and incredulous about Lincoln's participation in seances, but unlike so many other writers he told at least a part of this story in his "The True Abraham Lincoln": the President "once invited a famous medium to display his alleged supernatural powers at the White House, several members of the cabinet being present." Knocks were heard, he tells us, and "to the surprise of all" a message written by spirit "was found on the table," again giving the President advice on the conduct of the war.

Lincoln Superstitious?

Curtis attributed this interest in Spiritualism to Lincoln's "taint of superstition." "Mysticism," "apparitions," "contemplative," "seeing visions," "superstitions" are words frequently used by Lincoln scholars.

For instance: Two of Lincoln's greatest biographies have come to us from Indiana's Albert J. Beveridge and from Dr. William E. Barton, noted Congregational minister, and father of Bruce Barton. Dr. Barton wrote a dozen books on different phases of Lincoln's life and work.

"Interwoven with Lincoln's black moods was a vein of superstition; he believed more or less in dreams," says the former U. S. Senator. And that "he had apparitions and tried to solve them."

Likewise Dr. Barton notes this characteristic which may throw further light on the President's psychic experiences: "Two markedly different strains in the mind of Lincoln contributed to the formation of his religious thinking. One was a powerful tendency towards rationalism. The other was an equally strong strain of mysticism. His was a mind that easily accepted forces whose origin and purpose were beyond human knowledge."

Referring to the religious controversy here is just a word from Brasler's "The Lincoln Legend": "He was a Baptist; a Methodist; a Presbyterian; a Catholic; a Universalist; a Spiritualist and an infidel; and there is evidence to support anyone of these claims."

Anyone quite familiar with

"Basic Lincolniana" books must admit that Carl Sandburg's colossal and comprehensive six volumes entitle the brilliant poet and historian to first place among the hundreds of Lincoln biographers.

White House Seances

As might well be expected of so thorough and incisive a researcher as Carl was we learn more about Mr. and Mrs. Lincoln's interest and participation in psychic science.

In Sandburg's Volume 2 is the story of Mrs. Lincoln's visiting a Mrs. Laurie in Georgetown, and how the Spiritualist medium had, as Mary reported, "made wonderful revelations to her about her little son, Willie, who had died last winter, and also about things on earth."

Also from this volume: "Out of repeated visits to Spiritualist seances Mrs. Lincoln for a time believed in communication with forms of the invisible world. With eyes smiling through her tears she came to the room of Emilie one night and spoke of her mother's heart and of Willie: 'He lives, Emilie. He comes to me every night and stands at the foot of my bed, with the same sweet, adorable smile he always had.'"

In his Volume 3, Sandburg refers to a "Spiritualist seance held in the White House" and then quotes a 1400-word press story written by a Mr. Melton and published in the Boston Gazette and in scores of other newspapers with a "Washington, D. C., April 23, 1863," date line, usually with the heading: "Spiritualism at the White House."

Here are parts of this release: "A few evenings ago Abraham Lincoln, President of the United States, was induced to give a spiritual soiree in the Crimson Room at the White House to test the wonderful alleged supernatural powers of Charles E. Shockle. It was my good fortune; as a friend of the medium, to be present, the party consisting of the President, Mrs. Lincoln, Mr. Welles, Mr. Stanton (cabinet members), Mr. L— of New York and Mr. F— of Philadelphia.

"We took our seats in the circle about 8 o'clock. . . . For some half-hour the demonstrations were of a physical character . . . tables were moved, and the picture of Henry Clay, which hangs on the wall, was swayed more than a foot

and two candelabras, presented by the Dey of Algiers to President Adams, were twice raised nearly to the ceiling."

This on-the-scene reporter described a conversation the President had with an Indian spirit and quotes Mr. Lincoln's comment on this conversation in the seance as follows: "We have recently had a visitation from our red brother, and it was the only delegation, black, white, or blue, which did not volunteer some advice about the conduct of the war."

Nettie Colburn Maynard

But there were spirits, Melton reported, who spoke about the war outlook, including a message from Henry Knox, the first Secretary of War. And there was spirit comment on the fate of the "Alabama," in response to Mr. Lincoln's request: "I wish the spirits could tell us how to catch the Alabama."

"Mr. Shockle was much prostrated after this," reported Mr. Melton, "and at Mrs. Lincoln's request it was thought best to adjourn the seance."

"The war," writes Sandburg, intensified speculation over departed spirits and communication with the spirit world." And he thought that Mr. Lincoln too had been curious "about the psychic phenomena manipulators, who had become rather numerous and were preying on many good people over the country."

Nettie Colburn discovered and began practicing her mediumship when she was a girl in Hartford, Conn. Later as a young lady she went to Washington, D. C. to secure a furlough for one of her young soldier brothers. While in the Capitol City, she was called on to hold seances and give some lectures.

Mrs. Lincoln—already interested in psychic matters—attended one of these and, after the medium had returned to consciousness, she said to those in the circle: "This young lady must not leave Washington. I feel she must stay here and Mr. Lincoln must hear what we have heard. It is all-important, and he must hear it." This was an evening in December, 1862.

Arrangements were made and a seance was held in the White House the next evening, with Mr. Lincoln attending. Attending also were Mrs. Laurie, her daughter (also a medium), Mrs. Miller, Mrs. Lincoln and Congressman and Mrs. Somes of Maine. Perhaps one or two others.

During the hour in which Miss Colburn was in trance, several spirit voices spoke directly to the President . . . imploring him to issue without further delay his previously prepared **Emancipation Proclamation**. These spirits, one of which the President and the Congressmen regarded as that of Daniel Webster, assured Mr. Lincoln that this proclamation, freeing the slaves, would be the "crowning event of his administration and his life."

A little later, several other such seances were held at the White House and at the Georgetown home of Mrs. Laurie, at which both the President and Mrs. Lincoln were present. At several of these, attended by several government officials, the President was advised on affairs of state and on the conduct of the war.

On one occasion, the President was counseled to go at once to the front and appear before the discouraged soldiers fighting in the Virginia area. He did so, as history has recorded. And there were spirit reports on the results of battles in other areas before telegrams reporting these results had reached the War Department.

The President and Mrs. Lincoln participated in many group seances during the years 1863 and 1864 with Miss Colburn conducting most of them. But there were several other mediums called in—principally Charles Foster, Charles Colchester, Lucy A. Hamilton, Charles Redman, and Mrs. Miller. At one of these, arranged by Mr. Lincoln himself, two prominent army officials saw war maps drawn and heard spirit voices advising on war matters. At another, General Daniel E. Sickles participated.

A few years after the war, Miss Colburn, who had become the wife of William P. Maynard, Postmaster of White Plains, N. Y., put in book form the story of her life as a medium. More than half of this

172-page volume, entitled "**Was Lincoln a Spiritualist?**" gives detailed and thoroughly documented data on the many seances attended by the President and Mary Lincoln.

"Progressive Thinker"

This book, long out of print, is now a "collectors item" among Spiritualists. It was republished, my copy shows, in 1917, by The Progressive Thinker Publishing House of Chicago.

It is not possible to quote extensively from this impressive book—our article is already too long. Here is one typical paragraph: "During the latter part of February and the month of March (presumably 1863), I had a number of seances with President Lin-

coln and his wife; but, as there were no other witnesses, and as they did not inform me of the nature of the communications, I cannot speak as to their nature, but simply allude to the fact. These seances took place by appointment. At the close of one, Mrs. Lincoln would make an appointment, engaging me to come at a certain hour of the day, which usually would be in the vicinity of 1 o'clock."

We have already commented on the overwhelming incredulity of public opinion and prejudice against psychic science matters, and other phenomena, thus making the task of the researcher more difficult. But reliable records can be "dug up." Representative ones have already been quoted or referred to.

"Banner of Light"

For example, we note this written by a State Legislator, Warren Chase, of Cobden, Illinois: "In January, 1865, while I was lecturing in Washington, D. C., I often saw Colchester, who was astonishing many public men by his tests. I know that he visited President

Lincoln and was often sent for by him and gave him evidence of spirit intercourse, as did also Mrs. Nettie Maynard before she was married to Mr. Maynard. She was a remarkable medium. . . . She stopped where I did in Washington, and I knew when she was sent for by President Lincoln, and as I knew him well, I knew he was a Spiritualist."

From an article written by Hudson Tuttle and appearing in the March 7, 1891 issue of "Banner," we quote: "For the last three years of the war she (Nettie Colburn Maynard) was constantly consulted by President Lincoln, and the communications he received through her were of the most astonishing character." Hudson Tuttle was a noted writer and lecturer on psychic matters in the latter part of the 19th century.

One of the most eminent of the many Lincoln biographers was Francis B. Carpenter, the distinguished artist and painter; also a close friend of the President. His "Inner Life of Abraham Lincoln" occupies a revered place in "Basic Lincolniana."

A Medium Visits the White House



The pen sketch, appearing in the out-of-print book, "**Was Abraham Lincoln A Spiritualist?**" illustrates Nettie Colburn Maynard's reason for believing Abraham Lincoln was a Spiritualist for, according to the caption under the picture, this conversation actually took place: "Mr. Lincoln turned to me, and laying his hand upon my head, uttered these words in a manner that I shall never forget: 'My child, you possess a very singular gift; but that it is of God, I have no doubt. I thank you for coming here tonight. It is more important than perhaps any one present can understand.'" (Page 42-5: Was Abraham Lincoln a Spiritualist?)

Mr. Carpenter wrote: "I have known Mrs. Maynard for some years. She is a talented woman; I do not believe she would tell an untruth; she is a medium of remarkable ability."

The famous painting, "Emancipation Proclamation," in the Capitol is by this artist. He also in 1864 painted, in oil, a now famous portrait of Lincoln. And he lived for months in the White House.

Both Congressman and Mrs. Somes, close friends of the Lincolns, have left published accounts of the seances they attended at the White House and in other Washington homes with the President.

At Georgetown

Col. Simon P. Kase, of Philadelphia, records that he attended a seance with the President and other gentlemen and that "Mr. Lincoln was not only interested in this physical phenomena, but also was intensely interested in the statements which the medium made to President Lincoln while in a trance condition."

Mrs. Elvina M. Depew of Washington, stated to the publisher of Mrs. Maynard's book: "My husband was a visitor to seances where Mr. Lincoln was present, and he has told me of many interesting occurrences which happened thereat . . . In the winter of 1862-63, I attended a seance at Mrs. Laurie's, at Georgetown, where Mrs. Lincoln was present. She was accompanied by Mr. Newton, Commissioner of Agriculture.

"At this seance remarkable statements were made (through) Miss Colburn which surprised Mrs. Lincoln to such a degree that she asked that a seance might be given to Mr. Lincoln. . . . I have always known from my husband and others that Mr. Lincoln attended circles and seances, and was greatly interested in Spiritualism."

President Lincoln was not the only great ruler of modern times to seek and receive guidance from the spirit world. English writers and records show that Queen Victoria received spirit communications over a period of many years from her beloved Prince Albert. Her mediums were: Georgiana Eagle, R. J. Lees and John Brown. Mr. Brown, who had been one of the Buckingham Palace employes, was made the "court medium" and conducted most of the private seances for Her Majesty.

After his passing much publicity has been given to the fact that the Honorable McKenzie King, of Canada fame, frequently consulted mediums in his and in this country; also in England. Both Life and Time magazines and McLeans of Canada have told this story.

In the respect in which Lincoln was an agnostic, a heretic, and even in the accusations of infidelity, he had glorious company. Religious heretics too were Washington, Jefferson, Franklin, Adams, Madison, Monroe, Paine and most of our other Founding Fathers. All these in their day "suffered the outrageous flings" of orthodoxy.

The ecclesiastical class has always inflicted persecution, indignity, and sometimes death, on great heretics. Illustrious, brilliant names, that were later to shine through the ages—Jesus, Joan of Arc, Savonarola, Galileo, Huss, Voltaire, Paine, Ingersol, and many others. And then there were the 30,000 and more heretics put to death by the terrible Inquisition, instituted and directed by the Roman Church.

The lovely young shepherdess of the beautiful Domremy country, Joan of Arc, was cruelly burned at the stake as a heretic by the Catholic Church. What was her crime? It was not that she had saved France. It was that she had listened to and obeyed spirit voices—and thus ignored and offended the priesthood. Later, centuries later, they made her a Saint!

There is no more brilliant, courageous and influential minister-statesman in America today than Rev. A. Powell Davies of the All-Soul's Unitarian Church of Washington, D. C. We quote this line from his "America's Real Religion": "The agnostics and heretics have initiated almost every positive achievement since the nation was founded." He points out too that a great majority of the distinguished Americans in our national Hall of Fame were Deists and liberals. Only one, Jonathan Edwards, was a dogmatist.

Representative testimony, well documented, of scores of reliable witnesses is before us. The record

is packed with evidence. What is our verdict? What may we conclude was the real essence of the religion of Abraham Lincoln?

Certainly not the doctrines, creeds and ceremonies of Roman or Protestant churches. Certainly not such ancient and apocryphal concepts as the Trinity, Jesus as a Deity, an infallible book, a "saviour" path to salvation, eternal punishment, etc. Nor did he believe in a personal Devil, or pray to an anthropomorphic god.

It would seem reasonable to conclude that the religion of Abraham Lincoln was much like that of Jesus, as revealed in the Sermon on the Mount; that his was the religion of character in action, of

democracy and freedom without exclusiveness; his a belief that all men are of one blood, every man a son of God, a bearer of his brother's burdens; that his was a faith in Natural Law, a faith too in inherent human nature and a life devoted to promoting human brotherhood and welfare; devoted too to the emancipation of men's bodies from political and economic slavery and their minds from theological ignorance and exploitation.

Henry Ward Beecher knew and worked with Lincoln and was the one who arranged for the now famous Cooper Union speech in New York. Beecher was amazed that a man so obscure and little-known nationally could be nominated and elected president. He said it was a "revelation of the hand of God."

One of America's all-time great editors was the colorful Col. Henry Watterson of Kentucky. Pertinent to our study of Lincoln's religion we quote from his eloquent Lincoln lecture: "Born as lowly as the Son of God, in a hovel; reared in penury, squalor, with no gleam of light or fair surrounding; without graces, actual or acquired; without name or fame or official training; it was reserved for this strange being, late in life, to be snatched from obscurity, raised to supreme command at a supreme moment, and trusted with the destiny of a nation.

"Great leaders of his party, the most experienced and accomplished public men of the day were made to stand aside, whilst this fantastic figure was led by unseen hands to the front and given the reigns of power.

"Where did Shakespeare get his genius? Where did Mozart get his music? Whose hand smote

the lyre of the Scottish plowman and stayed the life of the German priest? God, and God alone; and as surely as these were raised up by God, inspired by God was Abraham Lincoln; and a thousand years hence, no drama, no tragedy, no epic poem will be filled with greater wonder, or be followed by mankind with deeper feeling than that which tells the story of his life and death."

"Towering genius," Lincoln once wrote, "disdains a beaten path." Although he refused to follow the sheep trails of orthodoxy, he was, the records show, a highly religious man — more Christian than Christianity itself.

It remains to be said that the Republic he served has built, in loving gratitude to his memory, the finest memorial ever erected and the whole world has united to enshrine Lincoln's name forever high upon the Scroll of the Immortals.

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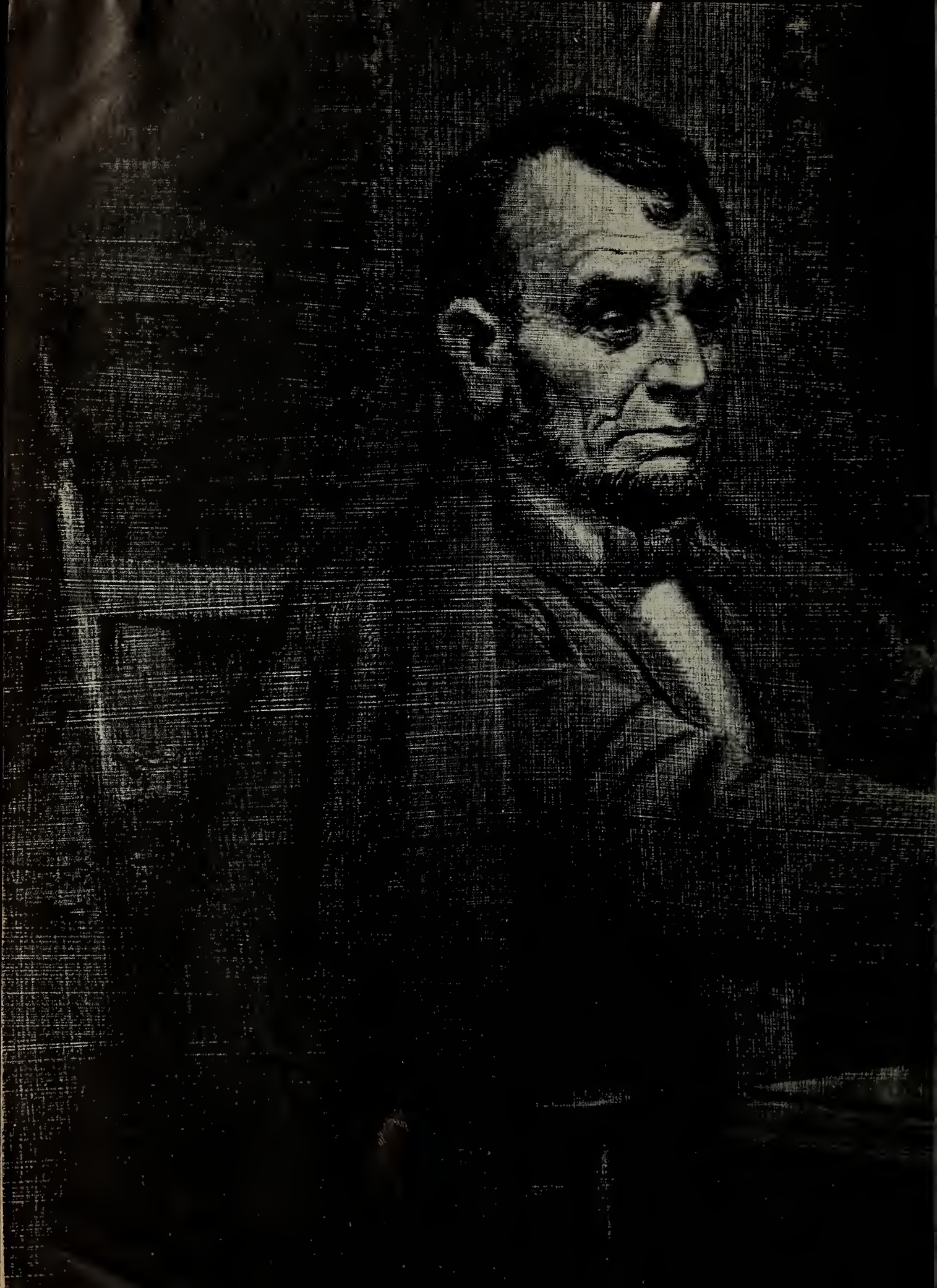
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ABE LINCOLN -GHOST CHASER

Did Lincoln rule the nation
by the advice and consent
of the spirit world?

by W.D. CHESNEY with TED IRWIN

ILLUSTRATED BY
WALTER RICHARDS



CONTINUED ON NEXT PAGE

Walter Richards

ABE LINCOLN -GHOST CHASER

CONTINUED

One gray day in the fall of 1860, after strenuous hours of campaigning for the presidency, Abraham Lincoln dragged himself back to his home in Springfield, Illinois. He had some milk and corn bread, then dropped onto a couch to try to nap.

On the wall facing him was a large mirror. Lying back, he glanced at it and was startled to see an alarming apparition. Plainly Mr. Lincoln could make out, not one, but two figures: the first, his normal self; the other, what surely looked like a corpse.

The presidential nominee blinked and shook his head to dispel the illusion. But the "corpse" remained clearly in view. Disturbed, Lincoln jumped up and took a long walk, stopping in to see some of his friends. Among them was William T. Herndon, his law partner, who later recounted how Lincoln described his odd—and prophetic—experience in detail.

Returning home, Lincoln again lay back on the couch and once more the phantom corpse appeared to him. He couldn't take it. For the rest of the evening, he dropped in at homes of friends who had large mirrors on their walls. In none of them was the spectral figure visible to him.

That was only one of many inexplicable visitations. Like other well-known men of his era, Abraham Lincoln was a mystic and admittedly superstitious. He was also clairvoyant, and an ardent believer in the practice of spiritualism.

Lincoln not only held seances in the White House, but he was often joined by a coterie of friends that included senators and congressmen. His favorite medium was a frail eighteen-year-old girl, Nettie Colburn. The "messages" he received from the spirit world, Lincoln admitted to associates, enabled him to carry on through one crisis after another.

To members of his Cabinet and to secretaries, Lincoln often said that he believed in dreams and visions, and that "God sent ministering angels to those whom He had chosen, to guide and protect them." Apparently his psychic impressions influenced the progress of the war, helped support the morale of troops, affected the Emancipation Proclamation.

In fact, Lincoln's beliefs rubbed off on men like General U. S. Grant, who later turned to spiritualism and regularly attended seances of Mrs. Maud Lord-North, a celebrated medium of the day.

From his youth, historians unquestionably agree, Abe Lincoln had a mystical vein which set him apart. This has been traced to his mother, Nancy Hanks Lin-



Courtesy of the author

"Psychic" photo taken under "test conditions" for Mary Todd Lincoln. She believed it to be authentic, said shadow behind her was husband's ghost. E. E. Chesney got original print from Mrs. Lincoln.

coln, who has been described as a sensitive dreamer "with an air about her that seemed to bespeak a different social world from the one in which she moved." As a boy, Abe was highly imaginative and grew up to believe in dreams as omens. He shared with his mother a sense of wonder, awe and mystery in a day when weird revivalists roamed the frontier country to give ghostly ministrations to barren souls.

Abe's first known contact with the spirit world occurred when he was twenty-one, on a trip to New Orleans. Hearing of an old Negro seeress who could tell the past and predict the future with uncanny accuracy, he and a couple of friends went to see her in the French Quarter. For a small coin, she gazed intently at Abe's open palms, sat back in her rocking chair, closed her eyes and went into a trance.

After a few minutes, she began to pour out details of his past life, then went on to foretell that he would study law by a log fire, go on to great honor and power, finally become President and free the slaves. Came a sudden pause. The seeress opened her eyes to look with horror at the skinny young giant and refused to continue.

Impressed, from that day, Abe moved ahead with de-

termination, studying law, running for office, slowly gaining fame as the oracle of New Orleans had predicted. From belief in oracles, it was not far to the occult, though the transition was gradual in Lincoln's case.

In 1859, a year after the Lincoln-Douglas debates, he came under the influence of Horace Greeley, editor of the powerful New York *Tribune*. Greeley, who was firmly convinced that messages from the "beyond" proved that man survives physical death, persuaded Lincoln to try to contact two "honest" mediums known as the Fox Sisters. When he couldn't find the sisters in New York, Lincoln had several sessions with another well-known trance specialist, J. B. Conklin. Later, Lincoln told friends that Conklin had revealed pretty much what the New Orleans seeress had predicted.

Inevitably, word that Lincoln was seeing professional spiritualists leaked out to the press. Shortly after his election, a Cleveland *Plain Dealer* reporter, dogging the President's footsteps, discovered his visits to Conklin and blasted Lincoln for "consulting spooks."

When a copy of the article was sent to the President, he replied, "The only falsehood in the statement is that the half of it has not been told. The article does not begin to tell the wonderful things I have witnessed."

What were these wonderful things? Most of them were still to come.

Seances were held, from time to time, right in the White House. Generally they were arranged by the First Lady, Mary Todd Lincoln, or by Congressman Daniel E. Somes, a friend of Greeley's. Others who showed up regularly included a Senator Richmond, Colonel S. P. Kase of Philadelphia, Mrs. Somes and a Major Vanvorhees of Kansas. There were also "reputable" mediums, such as Mr. and Mrs. Cranston Laurie and a Mrs. Miller, the latter a telekenetic medium. (Telekenesis is the movement of articles without any known or visible contact.) The star of the seances, however, was blue-eyed Nettie Colburn.

What went on at these seances? In December, 1862, when the Union cause seemed doomed and the President was acutely upset, his wife called for a seance in the Red Parlor of the White House. A half-dozen regulars were present. Nettie Colburn was placed in a trance. Details of what occurred were reported years later by Nettie, who had by then married a medium named Maynard. In part, this was Mrs. Maynard's report of that December '62 seance:

"For more than an hour, I was made to talk to Mr. Lincoln. I learned from my friends afterward that it was upon matters that he seemed fully to understand,

while they comprehended very little until the portion was reached that related to the forthcoming Emancipation Proclamation.

"Mr. Lincoln was charged not to abate the terms of its issue, and not to delay its enforcement as a law beyond the opening of the new year. He was assured it was to be the crowning event of his administration and of his life. While he was being counselled by strong parties to defer its enforcement, hoping to supplant it by other measures and to delay action, he must in no wise heed such counsel, but stand firm on his convictions and fearlessly fulfil the mission for which he had been raised by an over-ruling Providence."

The reactions of those at the seance are significant.

"I shall never forget the scene around me," Mrs. Maynard recalled, "when I regained consciousness. I was standing in front of Mr. Lincoln. He was sitting back in his chair, with his arms folded on his breast, looking intently at me. It took me a moment to remember his whereabouts.

"A gentleman present then said in a low voice, 'Mr. President, did you notice anything peculiar in the method of address?'

"Mr. Lincoln raised himself as if shaking off a spell. He glanced quickly at the full-length portrait of Daniel Webster that hung over the piano and replied, 'Yes, and it is very singular, very!'

The voice, apparently, was singularly reminiscent of that of Daniel Webster. A member of the group present, Major Vanvorhees, was to recall later that the Webster portrait definitely swayed from side to side while Nettie's (Webster's?) message was being delivered to the President.

Mrs. Maynard's recollections continue:

"Mr. Somes said, 'Mr. President, would it be improper for me to inquire whether there has been much pressure brought to bear upon you to defer the enforcement of the Emancipation Proclamation?' To which Mr. Lincoln replied, 'It is taking all my nerve and strength to withstand such pressure.'

"At this point they drew around him and spoke in low tones. At last the President turned to me, laying his hand on my head, and uttered these words in a manner that I shall never forget:

"My child, you possess a singular gift, but that it is from God, I have no doubt. I thank you for coming here tonight. It is more important than anyone present can perhaps understand."

The advice Lincoln received from the eighteen-year-old medium would seem to have been followed. The Emancipation Proclamation (*Continued on page 117*)

hour or so." He spotted Serenga lurking behind the Shangaan. "You, Serenga, will take the lead and track. Dambala next. Are you coming, Van Rensberg?"

He did not mean it pointedly. In the harsh light of the lamps, the Afrikaner looked terrible, more woolly and scraggy-bearded than ever, bog-eyed and reeking of stale brandy. There was a change, however, a new note in his voice.

"Sure I come, Jameson. We finish this business once and for all, *ja*?" He stilled sounded not too sure, but he had tried very hard.

"What's that your men are carrying?" Jameson asked.

"Dynamite, man. I blow that rock to hell. Once and for all."

Jameson did not argue. He was too tired, too confused to decide whether it was a wise solution or not. He just wanted to get going before he could weaken or quit altogether.

They began the ascent of the *kopje* at once, while it was still dark, climbing a tortuous game trail through matted scrub and stunted trees. Numerous stops were made while Serenga and Dambala argued or made notes, for the leopard's spoor grew fainter and did not show on rock. The animal was no longer losing blood. It was lying up somewhere, licking its wounds, stiffening, but with murder in its heart. Jameson passed the word along to beware, to expect its rush from any quarter—but mostly he was thinking about the woman.

Her footprints had mingled with those of the leopard's at the base of the *kopje*. He had seen them as, he was certain, both Serenga and Dambala had. Nothing had been said, of course, because everyone knew that the woman lived with the leopard up there on the rock. For them, it was so simple.

He suppressed a groan and dragged himself forward.

Daylight found them close to the rock, after a climb that had taken them nearly two hours. They dropped in a huddle amid the scrub and examined it in silence, exhausted and yet awed by the proximity of the leopard's hide-out. It was about thirty feet high, a block of blue granite flattened at the top and pitted with deep crevices, any one of which could have hidden the leopard. It was so situated that on all sides save one there was a precipitous drop, a fact Jameson noticed

immediately and passed on to the young Afrikaner.

"What do we do now?" Van Rensberg muttered. "Wait?"

It was strange, but Jameson did not really know. They were here at the rock. It was the moment he had waited for, the end of a cruel road. And there was no doubt the brute was there, lying in wait and listening, but trapped. Yet he did not know what he must do next.

"Do—do you think the woman's up there?" he asked at last. It sounded idiotic, grotesque, but he had forced himself to say it. And he wanted to know.

Lying on one side of him was Van Rensberg, on the other both Serenga and Dambala; and the reaction of all them to his question was the same. They said nothing, just stared at him, and he read in their eyes what he wanted to know.

"Maybe your idea is best," he said to Van Rensberg. "If you want to lay your charges, get started. I'll cover you."

He watched the Afrikaner and three Shangaan cautiously approach the base of the rock with their explosives and set to work. Van Rensberg seemed nervous. He fumbled often and kept mopping his face with a red handkerchief. But he worked competently and, as the minutes ticked away, he was still laying charges.

Finally, he was ready to signal his Shangaan away. It was then, as at the same time Jameson motioned Serenga and the others down the *kopje*, that the leopard suddenly appeared on the rock.

"Run!" Jameson yelled, bringing up his shotgun and firing point-blank at the beast as it launched itself upon Van Rensberg. It was a magnificent beast, graceful and terrible, but it died in mid-air, crumpling and hitting the ground with a cracking thud.

Van Rensberg picked himself up and ran, joining the mad stampede down the rocky hillside. Jameson was last and barely had time to drop behind a boulder before the ear-splitting explosion erupted and shook the *kopje*. Earth and slivers of granite whizzed by like shells from a billowing cloud of smoke. And then, just as suddenly, it all subsided.

The Shangaan cheered. They sang. They danced. The leopard was dead, and where the rock had been was a shambles of loose granite and overturned earth.

The two white men exchanged glances and began to climb back to the scene of the explosion. Van Rensberg was jubilant, but for some reason was masking it in front

of his companion, perhaps sensing the other's mood. The woman was still on Jameson's mind—who she was, where she was, or whether she lay buried under the rubble with the leopard. But there was nothing to tell him. Only a wind-blown *kopje* spattered with drops of rain.

"Well," he said, "that's that. We'd better get back."

Something like shyness seemed to affect Van Rensberg as they slowly walked down to their men. "You will return to Ndau, *ja*, Jameson?" he said. "You will farm and be happy and Mongu will be forgotten."

"That's about it." Not all, just part of it, Jameson was thinking. He would farm and be happy, but Mongu and all who had lived in it would never be forgotten.

"I will always remember you, Jameson," Van Rensberg said. "Wherever they send me, I will never forget."

Jameson did not answer. He had noticed that Serenga was missing, and was about to ask when he caught sight of the frail old man scurrying down the hillside.

"Meet me at my place for drinks. I need one," he told Van Rensberg, and hastened down the *kopje* after his tracker.

Serenga had reached the base before he could catch up with him, and was so absorbed in examining the ground beyond the huts that he did not hear Jameson approach. Or so Jameson thought.

"Ah, it is all here, *baas*," Serenga said quietly. "All written plainly in the sand." He pointed to the footprints and motioned Jameson to follow, leading him to the base of the *kopje* and away again. "See, she turned here."

He moved on at a crouch, oblivious of the rain now pouring down, and came at last to the edge of the station, faced by the open veld. Here, he straightened up and turned to Jameson. "That is all, *baas*. Then she went home." He gestured in the direction of Portuguese East.

Jameson stared at the ground and watched the last faint traces of the woman's footprints become obliterated by the rain. He would not have believed had he not seen, and he did not understand. The leopard had died alone, after all.

"Tell me, Serenga," he said, and it was the last question he would ever ask this strange old man who was wise in the ways of Africa. "Was she really a witch?"

Serenga looked away in the distance. "*Baas*, how else would she know that you were going to destroy not only the leopard, but the rock itself?" ● ● ●

ABE LINCOLN—GHOST CHASER

Continued from page 31

became effective a few weeks later, in January, 1863.

Another seance with far-reaching significance was held the following month, this time in the home of medium Cranston Laurie, although Nettie was the one put under a trance. The period was critical. General Joe Hooker had just assumed command of the Union Army, and the troops were almost completely demoralized. Regiments stacked arms and refused to obey orders, even threatening to revolt and retreat to Washington.

So Mrs. Lincoln had called for the seance, to help the President. Nettie was put "under control," and as she went into her

trance, a deep, bass voice spoke through her to the President.

"Remedy the situation," urged the voice, "by going in person to the front with your wife and family. Leave behind your official dignity and all manner of display. Resist the importunities of officials to accompany you. Take only such attendants as may be absolutely necessary. Avoid the high-grade officers and seek the tents of private soldiers. Inquire into their grievances, show them to be what you are—the 'Father of Your People.' Make them feel you are interested in their sufferings and that you are mindful of the many trials which beset them in the march throughout

the dismal swamps." And more like it.

The President replied (as Nettie remembered), "If that will do any good, it is easily done."

The voice at the seance went on: "It will unite the soldiers as one man. It will unite them to you with bands of steel. Now, if you would prevent a fatal disaster to your cause, let the news be promulgated immediately throughout the camps of the Army of the Potomac. Have the news sent out that you are on the eve of visiting the front, not just talking about it. This will stop insubordination and hold them in check. They will wait to see what your coming portends."

The next day, big headlines awakened the nation to the President's forthcoming visit to the Army of the Potomac. Two days after the Georgetown seance, copies of the newspapers were in the hands of soldiers.

There's an extraordinary footnote to that seance in Georgetown. After the bass voice had stopped speaking, Mrs. Miller (the telekenetic medium) sat down at a grand piano and started to play. The piano trembled, then seemingly rose from the floor and "danced around the room, keeping time to the music." Watching the act of levitation, Mr. Lincoln is reported to have smiled and remarked, "I think we can hold it down." He and three other men are supposed to have mounted the piano as it continued its mad capers, with Mrs. Miller still playing it. Finally the piano returned to the floor.

Congressman *Somes*, also present, turned to the President. "When I have related to my friends," he said, "what I have experienced tonight, they will say I was psychologized." (A contemporary term for hypnotized.)

The President, according to Mrs. Maynard, answered, "You should bring such persons here, and when the piano seems to rise, have them slip their feet under the legs and be convinced by the weight of the evidence that is resting upon their understanding."

On various other occasions, spiritualists gave the President assorted advice. To save his life, at least four mediums suggested that when he traveled from Philadelphia to Washington, he should wear a Scottish cape and cap as a disguise. At one seance, Nettie Colburn's "guide" informed Lincoln about the shameful condition of freed Negroes.

As an aftermath of this occult message, Lincoln appointed an investigating committee which led to the forming of the Freedman's Bureau and its laudable achievements in behalf of the liberated slaves.

Even in the military conduct of the war, Lincoln now and then turned to a seance. Toward the end of the conflict, when it looked as if the Union forces would win, a highly secret master military plan was drafted by top officers. Lincoln asked Congressman *Somes* to arrange for a seance at which two generals were to come incognito. After Nettie went into her trance, she walked over to a large map and began to draw on it with a crayon.

"It is astonishing," Mr. Lincoln is later reported to have remarked in astonishment, "how every line she has drawn conforms to the plan agreed upon!"

Could a brilliant man like Abraham Lincoln have been taken in by frauds? Or did the psychic phenomena really occur?

Once, at the end of the seance involving his trip to the Army of the Potomac, Lincoln was asked by Congressman *Somes* what he considered to be the source of all the psychic wonders conveyed by the young Nettie Colburn.

"I am not prepared," Lincoln said, thoughtfully, "to describe the intelligence that controls this girl's organism. She certainly could have no knowledge of the facts communicated to me, nor of what was

transpiring in my Cabinet meeting prior to my joining this circle, nor of affairs at the front, nor regarding transpiring events which are known to me only, and which I have not transmitted to anyone, and which have not been made public."

What proof do we have that all the incidents described actually happened? From sundry sources, I have gathered testimony in substantiation.

In the diaries left by my father, Judge E. E. Chesney, I found the following notations for April 11, 1865:

"In Washington. Congressman *Somes* told me that Lincoln often dreams he sees his own corpse laid out in the White House. This reminds me of what Lincoln said about the Negro seeress in New Orleans back in the thirties. And his experiences with that New York medium. Lincoln told me about both incidents, shortly before he was elected. . . . Secretary Stanton is infuriated at the President because Lincoln has that young girl medium, Nettie Colburn, in almost constant attendance at the White House. Stanton throws most of the blame on the shoulders of Mrs. Lincoln."

On April 12, 1865, my father noted in his diary:

"It is general knowledge here that Mr. Lincoln is a most devoted Spiritualist. His enemies are claiming that his taking advice from spirits is one of the reasons the war has lasted so long. I talked with the Reverend Mr. Sunderland, whose church Lincoln attends at times. Sunderland says that Lincoln is a Spiritualist and discussed the subject frankly and freely. He says that Lincoln recently told him: 'If it were not for the help I get from the spirit world, I just could not bear the responsibilities laid on my shoulders. Thank heaven, there is one thing Mary and I agree on.'"

On April 13, 1865: "A party of us—all old friends of Abe Lincoln—went over to Georgetown to attend a seance. There were three mediums present, all of whom had held seances in the White House."

The recollections of Nettie Colburn (Mrs. Maynard) are a matter of record and appear in a book, which is, at the moment, a collector's item but available in the Library of Congress.

F. C. *Somes*, son of the Congressman who attended the seances, wrote to Mrs. Maynard: "Father wishes me to say he is willing to have his name used as a witness to everything that transpired." Mrs. *Somes*, who was present at several seances, has also testified to what happened.

I have seen a letter written by Hudson Tuttle, an intimate friend of Lincoln, in which Tuttle wrote: "For the last three years of the war, Nettie Colburn was constantly consulted by President Lincoln, and the communications he received through her were of a most astonishing nature. The results of battles were foretold before the telegraphic messages were received, and on several occasions, advice was given which, acted upon, proved of momentous consequence. . . . Her mediumship is wonderful."

Warren Chase, a distinguished Illinois legislator, similarly confirmed Lincoln's spiritualist bent. Wrote Chase: "In January, 1865, while I was in Washington, I often saw the medium, Colchester, who was astonishing many public men by his

tests. I know that he visited President Lincoln and was often sent for by the President, as was Nettie Colburn Maynard. She stayed where I did in Washington, and I knew when she was sent for by President Lincoln."

Further testimony comes from James Creelman, diplomat and author of "Why We Love Lincoln." Creelman, who knew Herndon and other close friends of Lincoln, wrote: "Lincoln experimented in the ghostly realm of Spiritualism, dreamed of his eventual assassination and spoke about the matter openly."

Undoubtedly, modern skeptics hoot at the notion that Lincoln's seances could possibly have had any validity. On the other hand, serious investigations by the reputable American Society of Psychical Research, and researches at Duke University on extrasensory perception, have accumulated impressive evidence that certain psychic phenomena are genuine and not to be scoffed at as just so much hogwash.

For an objective evaluation, let's bear in mind that, in Lincoln's day, mysticism was widespread among the frontier people. Dr. Nathaniel W. Stephenson, former professor of history at Scripps College and a leading authority on Lincoln, contends that this mysticism "usually took a supernatural bent."

"The ability to be impressed by the stark realities of life and death and nature," observes Dr. Stephenson, "that took on all the significance of the supernatural, reappeared frequently throughout Lincoln's later life. Along with it were evidences of the familiar forms of supernaturalism. When he called himself superstitious, Lincoln probably meant to acknowledge belief in the supernatural."

Today, Abe Lincoln lies buried in Springfield, but it would seem that his "spirit" is restless. Now and then, vague reports emerge from Washington that the wraith of Mr. Lincoln is stalking the corridors of the White House. Mrs. Calvin Coolidge is alleged to have "seen" him. Eleanor Roosevelt divulged this incident during FDR's tenure as President:

"I was sitting in my study downstairs in the White House when one of the maids burst in on me in a state of high excitement. I looked up from my work and asked her what was the trouble.

"'He's up there, sitting on the edge of the bed, taking off his shoes,' said the maid in a terrified voice.

"'Who's where, taking off his shoes?' I asked her.

"'Mr. Lincoln!' the maid replied."

Harry Truman relates that when Holland's Queen Wilhelmina was staying at the White House, she was aroused from sleep one night by a loud knock on the door. Putting on a robe, she opened the door, screamed and fainted. After the Queen was revived, she insisted that she had found President Lincoln standing at her threshold! Two White House servants who had been summoned swore to the incident.

It could be—who can tell?—that the specter of Abe Lincoln is still loitering around the White House for a purpose. As the nation seems to move inexorably toward World War III, conceivably the man now in the White House may some day be open to some advice from the spirit world. • • •



Boston University

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COLLEGE of LIBERAL ARTS

Dr. R. Gerald McMurtry
Lincoln National Life Foundation
Fort Wayne, Ind.

Dear Dr. McMurtry:

Thank you for the photograph "The Commander-in-Chief conciliating the soldier's vote on the battlefield." It is just what I need.

Do you, by any chance, have photos of Ward Lamon and Commodore Nutt (the dwarf, protege of Barnum)? I should like to use them in the same chapters. If you do have them, may I ask for glossies as another favor?

I came across a reference to Lincoln and seances which you may have seen- in the Herndon-Weik Collection, a letter of Nicolay to Weik, Nov. 25, 1894. On the microfilm of the Collection it is # 680, Reel 13.

Thanks for looking for the two pieces of music. I think I can get "Picayune Butler" at Brown university. I have written to the Library of Congress regarding "Twenty Years Ago," hoping it may be there. It is strange that such a well-known piece should be so difficult to find.

With many thanks for your help, I am,

Sincerely yours,

Kenneth A. Bernard

Professor of History.

21, May, 1962.

May 25, 1962

Dr. Kenneth A. Bernard
Boston University
Charles River Campus
725 Commonwealth Avenue
Boston 15, Massachusetts

Dear Dr. Bernard:

We do not have any photographs of Commodore Nutt. By the way, I just read that Commodore Nutt was from Fort Wayne. We have some good photos of Tom Thumb.

We can send you a fairly good photo of Ward H. Lamon. I am having an 8x10 glossy made up for you.

Many thanks for the reference to Lincoln and spiritualism. When I first started in my work in this field, I thought I would try to do a factual study. I have concluded it is impossible. When a spiritualist medium states he or she went to the White House on Tuesday, I have no way of determining the month or the year. I think I will do a humorous study, pointing out the lack of factual records. After all spiritualism is pretty elusive anyway you take it.

Yours sincerely,

R. Gerald McMurtry

RGM:md



Lincoln Lore

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LINCOLN'S ATTENDANCE AT SPIRITUALISTIC SEANCES

According to certain questionable evidence Abraham Lincoln attended several spiritualistic séances during the period of his presidential administration. The dates of some of these séances are unreliably and indefinitely established as: December 1862, February 5, 1863, April 1863, May 1, 1863, Winter of 1863-1864 and the Year of 1864.

Despite the fact that so little factual information is available concerning Lincoln's curious interest in the cult, it is, nevertheless, true that he became acquainted with several mediums and attended their circles. Possibly his attendance at such gatherings was a means of relaxation, or an effort to understand the mysteries of the séance. Perhaps by his presence Lincoln sought to protect Mrs. Lincoln against overzealous and unscrupulous spiritualists who might have taken advantage of her during the period she was in mourning following the death of Willie.

Nettie Colburn Maynard's book, "Was Abraham Lincoln A Spiritualist?", published in Philadelphia by Rufus

C. Hartrauft in 1891, must have caused a considerable stir among Lincoln students and admirers, once it appeared on the market. However, it had been preceded by other little known publications purporting that Lincoln was a spiritualist. Perhaps it was the Maynard book that prompted Jesse W. Weik (who collaborated with William H. Herndon on a life of Lincoln in 1889) to write to John G. Nicolay, Lincoln's private secretary and biographer, in 1894 regarding Lincoln's interest in spiritualism.

On November 24 of that year, Nicolay wrote Weik as follows:

"Yours of November 19th is received. I have not read either of the books you mention; but of course there will be no end to the extravagant stories invented and related about Mr. Lincoln.

I never knew of his attending a séance of Spiritualists at the White House or elsewhere, and if he ever did so it was out of mere curiosity, and as a matter of pastime, just as you or I would do. That he was in any sense



From the Lincoln Memorial University Collection

This photograph was made from the cover of a piece of English sheet music entitled, "The Dark Seance Polka," the only copy of which is in the Lincoln Memorial University collection of Harrogate, Tennessee. The picture bears the title "Abraham Lincoln And The Spiritualists."

a so-called 'Spiritualist' seems to me almost too absurd to need contradiction."

December 1862 Séance

Apparently without Nicolay's knowledge, President and Mrs. Lincoln attended a spiritualistic séance in the White House in December 1862. This was Nettie Colburn (Maynard's) first meeting with Lincoln. The circle met in the Red Parlor at eight o'clock. Others present, in addition to the Lincolns, were Mr. and Mrs. Cranston Laurie and their daughter, Mrs. Belle Miller and Mr. Daniel E. Somes. For more than an hour Nettie Colburn was under control, and she talked "upon matters that he (Mr. Lincoln) seemed to fully understand, while they (the other guests) comprehended very little until that portion was reached that related to the forthcoming Emancipation Proclamation". The medium stated that the president "was charged with the utmost solemnity and force of manner not to abate the terms of its issue, and not to delay its enforcement as a law beyond the opening of the year: and he was assured that it was to be the crowning event of his administration and his life . . ."

Mr. Lincoln and those present noticed that the "peculiar method of address" of the medium resembled the mode of expression of Daniel Webster, whose full length portrait hung above the piano.

Lincoln's parting words to Miss Colburn were "My Child, you possess a very singular gift; but that it is of God, I have no doubt. I thank you for coming here tonight. It is more important than perhaps any one present can understand." The remainder of the circle, after the President departed, lingered for an hour talking with Mrs. Lincoln and her friends.

February 1863 Séance

It has been established that the date of the second séance which Lincoln attended was the evening of February 5, 1863. This meeting was held at the home of Mr. and Mrs. Cranston Laurie in Georgetown. Among the guests were Congressman Somes, S. P. Kase of

Philadelphia, John W. Forney, the Journalist, and Dr. Fayette Hall. Mrs. Lincoln had previously made the engagement, and the President on the spur of the moment after leaving a cabinet meeting, decided to accompany her.

If Lincoln attended a cabinet meeting on February 5, 1863, it was not mentioned by Gideon Welles who during this period kept a meticulous diary. The day by day events of the administration, compiled up to date, make no mention of a visit of the President to Georgetown on the above-mentioned date.

Nevertheless, upon Lincoln's arrival at the Lauries' he was amazed to learn that they were expecting him. Miss Colburn informed the President that her "little messenger or familiar spirit" had instructed her to expect "the long brave". This surprise conditioned the President's mind to receive the strange messages and to witness the startling events that were to transpire that evening.

The President and Mrs. Lincoln, with her unidentified lady friends, entered the parlor of the Laurie home. The first thing on the program was the singing of several old Scotch airs—among them, "Bonnie Doon". Those present thought the President looked tired and haggard; in fact, the "whole party seemed anxious and troubled".

Once the singing ended, Lincoln is reported to have said, "Well, Miss Nettie, do you think you have anything to say to me tonight?" The medium replied, "If I have not, there may be others who have." Lincoln then said, "Suppose we see what they will have to tell us." According to Miss Colburn, the spirit that controlled her that evening was "Old Dr. Bamford". This spirit talked with a "quaint dialect", and in stating his subject he used "old-fashioned methods of expression". He told Lincoln, through the mediumship of Miss Colburn, "that a precarious state of things existed at the front, where General Hooker had just taken command".

To be sure, the nation had been stunned by the bloody battle of Fredericksburg in December of 1862, and Lincoln had written his now famous letter to Hooker on January 26, 1863, appointing him commander of the Army of the Potomac, but no spiritualist medium was needed to apprise Lincoln of the military situation. Certainly, the spirit was not stating facts when he (Dr. Bamford) claimed that "The army was totally demoralized, regiments stacking arms, refusing to obey orders or to do duty; threatening a general retreat; declaring their purpose to return to Washington".

The spirit of Dr. Bamford advised Lincoln to "go in person to the front; taking with you your wife and children; leaving behind your official dignity, and all manner of display. Resist the importunities of officials to accompany you, and take only such attendants as may be absolutely necessary; avoid the high grade officers, and seek the tents of the private soldiers. Inquire into their grievances, show yourself to be what you are, 'the father of your people'. Make them feel that you are not unmindful of the many trials which beset them in their march through the dismal swamps, whereby both their courage and numbers have been depleted".

Lincoln is reported to have replied, "It shall be done." Then a long conversation ensued between the President and the spirit regarding the present state of affairs and the war generally. The "old doctor" assured Lincoln that he would be renominated and reelected to the presidency.

While Lincoln is reported to have reacted favorably to the idea of an immediate visit with the "demoralized army", he did not visit the headquarters of the Army of the Potomac until April 5, two months after the date given for the séance.

An interesting incident is said to have occurred at this séance. During the course of the meeting, Mrs. Belle Miller gave an exhibition of her power as a "moving medium". She caused the piano (a three-cornered grand) to "waltz around the room". Mrs. Miller had exhibited this same power at the first White House séance in December 1862, but Lincoln was not present at the time. On this occasion Mrs. Miller was able to make the piano rise and fall at will—even when standing at arms' length from it.

Lincoln is reported to have placed his hands underneath the instrument, first on one side and then on the



From the Lincoln National Life Foundation

The medium Nettie Colburn married William Porter Maynard and resided at White Plains, New York, in 1891 at the time of the publication of her book, "Was Abraham Lincoln A Spiritualist?". This photograph is taken from a miniature made in 1863.



From the Lincoln National Life Foundation

A photograph of an unidentified painting depicting Lincoln in the role of a spiritualist medium.

other, to determine whether or not some mechanical aid was involved. From all appearances, the piano was under complete control of its agent. The President is reported to have said, with a quaint smile, "I think we can hold down that instrument." Lincoln, thereupon, climbed upon it with his legs dangling over the sides. He was shortly joined by Mr. Somes, S. P. Kase and a major of the Army of the Potomac. Even with this added weight, the piano continued to rise and fall.

According to the medium (Nettie Colburn), "Mr. Lincoln expressed himself perfectly satisfied that the motion was caused by some 'invisible power'". Mr. Somes remarked that evening, "When I have related to my acquaintances, that which I have experienced tonight, they will say, with a knowing look and wise demeanor, 'You were psychologized, and as a matter of fact (versus fancy) you did not see what you in reality did see'." To this Lincoln replied that "You should bring such person here and when the piano seems to rise, have him slip his foot under the leg and be convinced by the weight of evidence".

Miss Colburn was of the opinion that the President was satisfied that the communications he received through her mediumship "were wholly independent of my volition and in every way superior to any manifestation that could have been given by me as a physical being". In reply to Mr. Somes who inquired of the President as to what he thought was the source of the manifestations which he had experienced and heard, Lincoln replied, "I am not prepared to affirm or deny the spiritual origin or the intelligence claimed by this girl. She certainly could have no knowledge of the fact communicated to me, nor of what was transpiring in my cabinet prior to my joining this circle, nor of affairs at the front (the

Army), nor regarding transpiring events which are known to me only, and which I have not imparted to any one and which have not been made public."

April 1863 Séance

A *Boston Saturday Evening Gazette* reporter named Melton who was a friend of the medium, Charles E. Shockle, has provided a whimsical account of a spiritualistic séance that took place in the White House in April of 1863:

"Washington, April 23, 1863
"A few evenings since, Abraham Lincoln, President of the United States, was induced to give a spiritual soiree in the crimson room at the White House, to test the wonderful alleged supernatural powers of Mr. Charles E. Shockle. It was my good fortune, as a friend of the medium, to be present, the party consisting of the President, Mrs. Lincoln, Mr. Welles, Mr. Stanton, Mr. L— of New York, and Mr. F— of Philadelphia. We took our seats in the circle about eight o'clock, but the President was called away shortly after the manifestations commenced, and the spirits, which had apparently assembled to convince him of their power, gave visible tokens of their displeasure at the President's absence, by pinching Mr. Stanton's ears and twitching Mr. Welles's beard. He soon returned, but it was some time before harmony was restored, for the mishaps to the secretaries caused such bursts of laughter that the influence was very unpropitious. For some half-hour the demonstrations were of a physical character—tables were moved, and the picture of Henry Clay, which hangs on the wall, was swayed more than a foot, and two candelabras, presented by the Dey of Algiers to President Adams, were twice raised nearly to the ceiling.

"It was nearly nine o'clock before Shockle was fully under spiritual influence, and so powerful were the subsequent manifestations, that twice during the evening restoratives were applied, for he was much weakened; and though I took no notes, I shall endeavor to give you as faithful an account as possible of what took place.

"Loud rappings, about nine o'clock, were heard directly beneath the President's feet, and Mr. Shockle stated that an Indian desired to communicate.

"Well, sir," said the President, "I should be happy to hear what his Indian Majesty has to say. We have recently had a visitation from our red brethren, and it was the only delegation, black, white, or blue, which did not volunteer some advice about the conduct of the war."

"The medium then called for pencil and paper, and they were laid upon the table in sight of all. A handkerchief was then taken from Mr. Stanton, and the materials were carefully concealed from sight. In less space of time than it has required for me to write this, knocks were heard and the paper was uncovered. To the surprise of all present it read as follows:

"Haste makes waste, but delays cause vexations. Give vitality by energy. Use every means to subdue. Proclamations are useless; make a bold front and fight the enemy; leave traitors at home to the care of loyal men. Less note of preparation, less parade and policy talk, and more action. HENRY KNOX."

"That is not Indian talk, Mr. Shockle," said the President. "Who is Henry Knox?"

"I suggested to the medium to ask who General Knox was, and before the words were from my lips the medium spoke in a strange voice: 'The first Secretary of War,'

"Oh! yes, General Knox," said the President; who turning to the Secretary, said: 'Stanton, that message is for you; it is from your predecessor.'

"Mr. Stanton made no reply.

"I should like to ask General Knox," said the President, "if it is within the scope of his ability, to tell us when this rebellion will be put down."

"In the same manner as before, this message was received:

"Washington, Lafayette, Franklin, Wilberforce, Napoleon, and myself have held frequent consultations on this point. There is something which our spiritual eyes cannot detect which appears well formed. Evil has come at times by removal of men from high positions, and there are those in retirement whose abilities should be made useful to hasten the end. Napoleon says, concentrate your forces upon one point; Lafayette thinks that

the rebellion will die of exhaustion; Franklin sees the end approaching, as the South must give up for want of mechanical ability to compete against Northern mechanics. Wilberforce sees hope only in a negro army.—Knox.

"Well," exclaimed the President, 'opinions differ among the saints as well as among the sinners. They don't seem to understand running the machines among the celestials much better than we do. Their talk and advice sound very much like the talk of my cabinet—don't you think so, Mr. Welles?'

"Well, I don't know—I will think the matter over, and see what conclusion to arrive at."

"Heavy raps were heard, and the alphabet was called for, when 'That's what's the matter,' was spelt out.

"There was a shout of laughter, and Mr. Welles stroked his beard.

"That means, Mr. Welles," said the President, 'that you are apt to be long-winded, and think the nearest way home is the longest way round. Short cuts in war times. I wish the spirits could tell us how to catch the Alabama.'

"The lights, which had been partially lowered, almost instantaneously became so dim that I could not see sufficiently to distinguish the features of anyone in the room, and on the large mirror over the mantelpiece there appeared the most beautiful though supernatural picture ever beheld. It represented a sea view, the Alabama with all steam up flying from the pursuit of another large steamer. Two merchantmen in the distance were seen, partially destroyed by fire. The picture changed and the Alabama was seen at anchor under the shadow of an English fort—from which an English flag was waving. The Alabama was floating idly, not a soul on board, and no signs of life visible about her. The picture vanished, and in letters of purple appeared: 'The English people demand this of England's aristocracy.'

"So England is to seize the Alabama finally?" said the President. 'It may be possible; but, Mr. Welles, don't let one gunboat or monitor less be built.'

"The spirits called for the alphabet, and again 'That's what's the matter,' was spelt out.

"I see, I see," said the President. 'Mother England

thinks that what's sauce for the goose may be sauce for the gander. It may be tit, tat, toe, hereafter. But it is not very complimentary to our navy, anyhow.'

"We've done our best, Mr. President," said Mr. Welles. 'I'm maturing a plan which, when perfected, I think, if it works well, will be a perfect trap for the Alabama.'

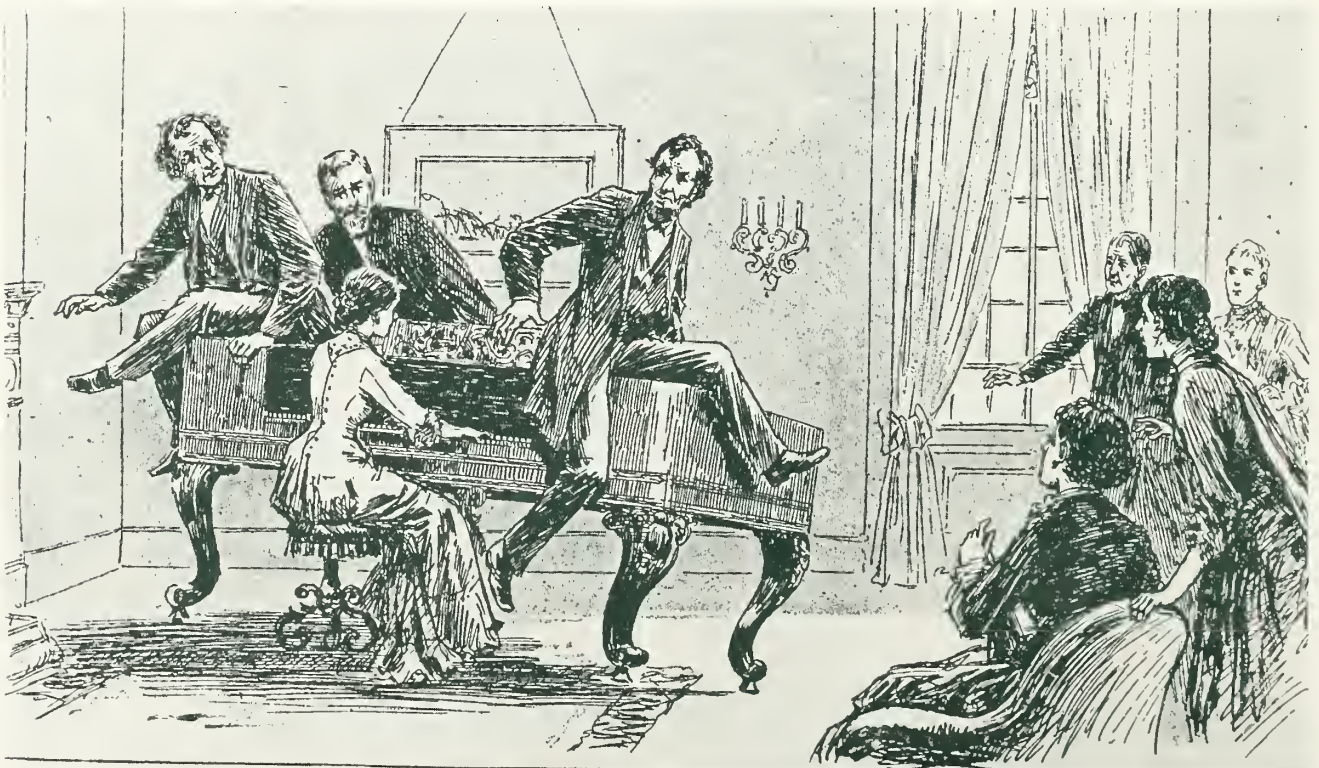
"Well, Mr. Shockle," remarked the President, 'I have seen strange things and heard rather odd remarks; but nothing which convinces me, except the pictures, that there is any thing very heavenly about this. I should like, if possible, to hear what Judge Douglas says about this war.'

"I'll try to get his spirit," said Mr. Shockle; 'but it sometimes happens, as it did to-night in the case of the Indian, that though first impressed by one spirit, I yield to another more powerful. If perfect silence is maintained, I will see if we cannot induce General Knox to send for Mr. Douglas.'

"Three raps were given, signifying assent to the proposition. Perfect silence was maintained, and after an interval of perhaps three minutes Mr. Shockle rose quickly from his chair and stood up behind it, resting his left arm on the back, his right thrust into his bosom. In a voice such as no one could mistake who had ever heard Mr. Douglas, he spoke. I shall not pretend to quote the language. It was eloquent and choice. He urged the President to throw aside all advisers who hesitate about the policy to be pursued, and to listen to the wishes of the people, who would sustain him at all points if his aim was, as he believed it was, to restore the Union. He said there were Burrs and Blennerhassetts living, but that they would wither before the popular approval which would follow one or two victories, such as he thought must take place ere long. The turning-point in this war will be the proper use of these victories. If wicked men in the first hours of success think it time to devote their attention to party, the war will be prolonged; but if victory is followed up by energetic action, all will be well.

"I believe that," said the President, 'whether it comes from spirit or human.'

(To be continued in February 1963 issue.)



From the Lincoln National Life Foundation

A drawing, taken from Dr. Fayette Hall's pamphlet, "The Copperhead or The Secret Political History of Our Civil War Unveiled," 1902, (M 1373), depicting Lincoln seated on the piano at the Laurie's home in Georgetown, while Mrs. Belle Miller exhibited her power as a physical medium.



Lincoln Lore

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LINCOLN'S ATTENDANCE AT SPIRITUALISTIC SÉANCES

Part II

(Continued from the January, 1963 issue)

"Mr. Shackle was much prostrated after this, and at Mrs. Lincoln's request it was thought best to adjourn the séance, which if resumed, I shall give you an account of."

This newspaper story appears in Carl Sandburg's biography, "Abraham Lincoln—The War Years", Volume III, pages 343-345. Sandburg questioned Lincoln's motives in the staging of this White House affair. Why, the author asked, had Lincoln "permitted a metropolitan news-writer to be present, had thrown no air of privacy around the séance, and seemed entirely willing to have a story of it go out to the country?" Sandburg believed that Lincoln was curious about the "psychic-phenomena manipulators, who . . . were preying on many good people over the country". The biographer also pointed out that "there was little or no hostile comment on this procedure". However, Sandburg observed that "any ordinarily acrimonious editorial writer with a satirical touch and an air for trifles could have done much with it".

May 1, 1863 Séance

Lincoln attended a séance on the first day the battle of Chancellorsville was fought. The circle developed without advanced planning. It appears that Mrs. Lincoln that day was mentally distracted over the war news from the front. While she was in this dejected mood

Nettie Colburn and Parthenia Hannum came to the White House conservatory to obtain a bouquet of flowers. Their presence was noted and they were summoned to Mrs. Lincoln's room. Upon finding Mrs. Lincoln in a depressed mental state, Nettie became controlled by "Pinkie" (an Aztec (sic) princess), and in pidgin English the spirit assured the First Lady that her alarm was needless. True, a battle was in progress, but better news would be received by nightfall. These words from the spirit world seemed to comfort Mrs. Lincoln.

At this point the President entered Mrs. Lincoln's room. He too was anxious and careworn. Rather than repeat what had transpired, Miss Colburn decided to bring Mr. Lincoln direct assurance. This time the medium fell under the control of a spirit called "wisdom", and the President was told that the battle was in no wise disastrous, "and though not decisive particularly in character, was sufficiently so to be a gain, not a loss, to the Union cause."

Of course, the facts of history do not confirm the spirit's prediction—Chancellorsville was a disastrous defeat for the Union.

Winter 1863-64 Séance

Sometime during the winter of 1863-64 Mrs. Lincoln invited to the White House Mr. and Mrs. Somes, Miss Parthenia Hannum, and Miss Nettie Colburn. In the invitation Mrs. Lincoln expressed a desire to have these spiritualists meet a friend. Mrs. Lincoln expressly stated



From the Lincoln National Life Foundation

A drawing, taken from Dr. Fayette Hall's pamphlet, "The Copperhead or The Secret Political History of Our Civil War Unveiled," 1902, (M 1373), depicting Lincoln with his medium and his spirit cabinet. The spirits are identified (left to right) as follows: Romano, Wisdom, Priscilla, Bright Eyes, Pinkie, Medium and Old Dr. Bamford. President Lincoln is depicted at the extreme right.

that she wished to see if she (Miss Pinkie) would be able to tell who it was. Pinkie, the little Indian maiden, often controlled Miss Colburn. The "friend" mentioned by Mrs. Lincoln was to be an important person in disguise. At this time the spiritualists were in disrepute, due to séances being held by quacks, swindlers and the mentally deranged. Mrs. Lincoln desired that Nettie Colburn prove the genuineness of her gift.

The meeting was held in the Red Parlor, and the guests arrived at half-past eight. The mystery guest was wrapped in a long military cloak which concealed his person and his military rank. Mrs. Lincoln did not reveal the gentleman's name in making the introductions. Miss Colburn immediately recognized Congressman and Mrs. Somes who were the guests of the Lincolns' that evening. With the introductions over, Mr. Lincoln entered the room. He stated that he was very tired and quite busy. He wondered what "our little friend" could give him. "He would have to forego the pleasure of conversation. Would the medium be as brief as possible as the cabinet was awaiting his return".

With this assertion by the President Miss Colburn went into a trance. She felt as if a strong and powerful presence dominated and directed her. Her remarks dealt with the condition of the Freedmen, declaring that their condition in and around Washington was deplorable. There was a duty to be performed—the creation of a separate bureau to control and regulate their affairs.

The medium then directed her remarks to the mystery guest. The man in the military cloak was a general. He gave evidence of having made a noble sacrifice (lost a leg at Gettysburg) on his country's altar. Then "Pinkie" took possession of the medium and after greeting the Lincolns in pidgin English Miss Colburn addressed the general as "Crooked Knife". The officer was Major-General Daniel E. Sickles. "Pinkie" had passed the test which Mrs. Lincoln had required. The cordial meeting came to an end at eleven o'clock when the visitors' carriages were announced.

Last Séance—1864

The only eyewitness account of Lincoln's last séance is that of the medium who conducted it. This private séance, held in the executive chamber, was regarded by Miss Colburn as one of the most important ever held in the White House. The meeting in the evening was held in secret. Mr. Lincoln, Mrs. Lincoln, Mr. Somes, and two gentlemen "evidently military officers" were present with the medium.

Miss Colburn was entranced about one hour. When she became conscious she was standing at a table with a large map of the Southern States. She held in her hand a pencil. Apparently the medium had drawn certain lines on the map that conformed with current military plans. Miss Colburn never understood the purport of this meeting. Nevertheless, she was pleased that she was consulted in regard to such momentous military matters.

Not being conscious when controlled by the spirits, Miss Colburn did not recall the nature of numerous communications addressed to the President and Mrs. Lincoln when she came to the White House by appointment, and there were no other witnesses. She did remember that most of the appointments were around one o'clock, the time when the President ate a light lunch. The private séances usually lasted about one hour. Of course, many meetings between Mrs. Lincoln and Miss Colburn were held without Lincoln's presence.

Eventually, the Colburn séances came to an end. Nettie made a tour of New England during the presidential campaign of 1864 and as a trance-medium she brought spirit messages to her audiences urging the reelection of Abraham Lincoln. Later on her father became ill, which prevented her from attending the inauguration. With a fond farewell, she bade the Lincolns good-bye, and so far as anyone knows, this ended Lincoln's contact with the spirits.

The question before the Lincoln student is the proper evaluation of Lincoln's so-called interest in spiritualism. It seems odd that John G. Nicolay could not recall a séance ever being held in the White House—and how did such activities escape the eagle eye of John Hay who kept a remarkably frank diary about the "Tycoon"?

And Hay would not have hesitated to comment on Mrs. Lincoln's spiritualistic activities if they had come to his attention. How did Welles, Stanton, Seward, Chase, Bates and others fail to notice the repeated visits of the spirit mediums as they held their séances—even while the cabinet waited for the President's return? Why is the subject of spiritualism completely omitted in so many of the contemporary Lincoln biographies?

The truth of the matter is that about all we know about Lincoln and spiritualism has been provided by the spiritualists—even to the point that the medium related the events that transpired during some of the séances. The details are interesting but can they be accepted as facts? Far too much of this fantastic structure rests on such foundation stones as Kase, Quinn, Williams, Richmond, Hall Gordon, Fitzgerald, Hulburd and Nettie Colburn Maynard, all ardent spiritualists.

Jay Monaghan whose scholarly article, "Was Abraham Lincoln Really a Spiritualist?", *Journal of the Illinois State Historical Society*, June 1941, incorporates at the end of his study a conversation between Miss Colburn and Lincoln to the effect that the medium's father was sick. Lincoln is reputed to have said, "But can not our friends from the upper country tell you whether his illness is likely to prove fatal or not?" Miss Colburn replied that she "had already consulted with our friends, and they had assured me that his treatment was wrong, and that my presence was needed to effect a cure". Lincoln then turned to Miss Colburn's friend and said, "I didn't catch her, did I?" This statement Monaghan believed revealed "his whole attitude toward the new cult".



From the Lincoln National Life Foundation

A drawing, taken from Dr. Fayette Hall's pamphlet, "The Copperhead or The Secret Political History of Our Civil War Unveiled," 1902, (M 1373), depicting "The spirit of Pinkie, an Aztec (sic) princess, who lived in Mexico five hundred years ago, who was one of the chief factors in the management of our national affairs during most of the time of the Lincoln misrule." Dr. Hall believed that President Lincoln was influenced by bad spirits.

The Unhappy Medium . Earl Wesley FORNELL

Austin, 1964



Lincoln and the Spirits

WHEN ABRAHAM LINCOLN came to Washington as President he soon took notice of the widespread interest that many Americans held in spiritualism. In 1861 Robert Dale Owen, a student of and believer in many of the frothy movements of the day, read the President a long paper on spiritualism and related subjects. Lincoln's only comment was "Well, for those who like that sort of thing I should think it is just about the sort of thing they would like."¹ Two years later Senator Edwin D. Morgan wrote Lincoln asking if he would accept as a gift a few books on the subject written by Margaret Fox's friend and admirer, N. P. Tallmadge. Lincoln replied that "the books will be gratefully accepted by me." The noted medium Nettie Colburn Maynard attested to Lincoln's interest in psychic phenomena—particularly clairvoyance—and she often conducted private séances for the President and his wife. While Lincoln dabbled with spiritualism—or tolerated it—there is little

¹ Carl Sandburg, *Abraham Lincoln: The War Years*, II, 306.

evidence that he ever took a serious view of the phenomena of the spirit rappers.²

Mrs. Lincoln, on the other hand, recently having lost her son Willie, put a higher value upon spirit messages. She told her friend Senator Orville H. Browning on one occasion that she had just been to consult the medium Mrs. Laury who had put her in contact with Willie's spirit. The seeress also made the startling revelation that all the members of Lincoln's cabinet were his enemies and would have to be dismissed if the war were to be won.³

Apparently, the President kept his own counsel, and most of his cabinet, despite this warning. And his wife continued to go to the sittings. One night "with eyes smiling" she came to "Emilie's" room in the White House enthralled over news from Willie. "He lives, Emilie!" she cried. "He comes to me every night and stands at the foot of my bed, with the same sweet, adorable smile he always had."⁴

One evening in April of 1863 Lincoln invited the spiritualist medium Charles E. Shackle to stage a sitting at the White House. The President made no secret of the matter. A newspaper correspondent for the *Boston Gazette* was invited as well as Mr. Welles and Mr. Stanton of his cabinet. Presumably, Lincoln wanted some diversion and wished to show Mrs. Lincoln the humorous side of the spirit rappers.

The session began at about eight and was just getting under way when the President was called away. The spirits expressed their pique at having their illustrious guest called away on matters of state by "pinching Mr. Stanton's ears and twitching Mr. Welles' beard." These pranks were made easy by the almost total darkness required for the workings of a spiritualistic séance.

When the President returned serious business was again resumed. Tables moved, raps were heard, and a picture of Henry Clay hanging upon the wall swayed from side to side. Finally, about nine o'clock distinct rappings were heard directly below Lincoln's feet. A delegation of

² Abraham Lincoln, *The Collected Works of Abraham Lincoln*, VII, 133. See also for interesting material Nettie Colburn Maynard, *Was Abraham Lincoln a Spiritualist?*

³ Sandburg, *Lincoln: The War Years*, II, 261.

⁴ *Ibid.* Emilie was the child's nurse.

American Indians wished to consult with the President. Lincoln said he would be glad to hear from a group of dead Indians because he had occasion not long ago to feel grateful to a delegation of live Indians who visited him, as they were the only delegation he had talked to in a long time "which did not volunteer some advice about the conduct of the war." Unfortunately, the dead Indians were not similarly courteous; they told him that "proclamations were useless; make a bold front and fight the enemy," plus much more uninspiring advice. "That is not Indian talk, Mr. Shockle," remarked the President. In the same manner the advice of Washington, Lafayette, Franklin, and Napoleon was brought forward from the spirits.

"Well," exclaimed the President, "opinions differ among the saints as well as among the sinners. They don't seem to understand running the machines among the celestials much better than we do. Their talk and advice sounds very much like the talk of my cabinet—don't you think so, Mr. Welles?"

Inquiry was made of the spirits as to what could be done to sink the Confederate cruiser *Alabama*, then harassing Union shipping. The spirits replied that the English would soon seize the *Alabama*. Lincoln was amused at this good news, but he told his navy secretary not to leave interception of the *Alabama* solely in the hands of the spirits. "Mr. Welles," Lincoln said, "don't let one gunboat or monitor less be built" even though the celestial aides apparently had found a solution to the vexing problem of the celebrated Confederate cruiser.

Near the end of the session Lincoln told Mr. Shockle that although he had been much entertained he felt that the spirits that night had fallen somewhat short of a celestial stature. The President then expressed a desire to hear a word from Stephen A. Douglas who had passed on two years before.

In this instance the medium chose to go into a trance and thus dispense with the tedious rapping telegraph. Almost at once Mr. Shockle was seized by an unseen force which held him in a state of spiritual rapture. He leaped to his feet, stood up behind his chair "resting his left arm on the back, his right arm thrust into his bosom" as was Douglas' custom. "In a voice such as no one could mistake who had ever heard Mr. Douglas, he spoke. I shall not pretend to quote the language. It

was eloquent and choice." The spirit of Lincoln's former colleague from Illinois *via* Mr. Shockle's mediumship gave the President advice on the conduct of the war effort. "The turning-point in this war," said Douglas' spirit, "will be the proper use of victories." Lincoln nodded; he would accept that observation "whether it comes from spirit or human."

At this point, as both Mr. Shockle and Mrs. Lincoln were exhausted, the White House sitting adjourned.⁵

During this period a much more spectacular spiritualist than Mr. Shockle was honoring the city of Washington with his talents. This gentleman, Charles J. Colchester by name, was later to be the central figure in a celebrated spiritualism trial in the federal court at Buffalo, New York—a case in which a federal judge and jury were for a time expected to determine the status of spirits in federal law. The versatile Colchester, who claimed to be the illegitimate son of an English duke "stood the city of Washington upon its ear" during the late 'fifties and early 'sixties. From the green fields of spiritualism which Margaret Fox with the aid of ex-governor Tallmadge and old Waddy Thompson had sown in the city Colchester reaped a big harvest during the first Lincoln administration. He not only won the confidence of the President's wife, but was often summoned for special séances in the White House to amuse and amaze Mr. Lincoln.

Colchester was a stout, well-formed man with an intelligent, aristocratic brow, a bountiful moustache, and a manner befitting the highest British peerage. He created a furore in Washington among the congressmen who, "it was well known," had an "affinity for spirits of all kinds." The medium "had himself drawn on a large wood-cut, with an immense moustache, a high Byronic forehead, and posted over all the fences in Washington." He had an agent, a suite of rooms, and conducted his affairs in a businesslike manner. Colchester claimed to have the power to call up "each man's disembodied relatives." In serious political or military matters he claimed to have a direct line to Julius Caesar. For "women who had lost their blue-eyed children, young men in love, and suspicious gentlemen, who felt their relatives had robbed

⁵ Sandburg, *Lincoln: The War Years*, III, 343, 345. Also for related material see *Boston Gazette*, April 23, 1863.

them by faulty wills" Colchester provided a consultative service which harnessed the wisdom of the great men who now reclined in the "Far Beyond." Even "boozy Senators" who wanted to know how to win the next election received sage counsel from Colchester's contacts with the successful politicians of bygone ages.⁶

A journalist attached to the *Washington Star* wrote, some time after Lincoln's death, that he did not "think the fact of Mr. Lincoln being frequently visited by Colchester is any evidence whatever that he was at all inclined to spiritualism." In fact, this writer noted that Colchester himself never associated much with spiritualists and very likely did not believe in its doctrines; but Colchester "had a wonderful gift . . . was one of those \$2 fellows—and made money out of it." Everyone who had heard of him wanted to see him, including Mr. Lincoln. He was even more of a sensation in Washington than Margaret Fox had been some years before when it had been rumored that she had held private sessions for Mrs. Franklin Pierce at the White House. "Is it at all strange then that Mr. Lincoln should have had some curiosity to see the man?" asked this writer. Colchester was "continually being sent for by prominent Congressmen to visit their rooms or they called upon him at his rooms." Colchester loved convivial parties. On some occasions, according to this observer, he would walk the streets with his congressional friends frolicking about the town. "At every invitation to a drink he would say that he had to see the spirits about it. Then slapping his hand on a lamp-post" he would secure a response from the spirits saying "yes" or "no."

The correspondent for the *Star* recalled that when one visited Colchester it was the custom to write some twenty questions upon different sheets of paper folding each separately and then placing them on a table. The medium would write an answer to each question. "He wrote very rapidly; and as fast as he wrote an answer he, without hesitation, picked out the question to which it was a response, and at times he was surprisingly correct. . . . I could never comprehend it . . . and I had two witnesses with me both times."⁷

⁶ *New York Tribune*, August 25, 1865; for some related material see Hamlin Garland, *Forty Years of Psychic Research*, pp. 14–15.

⁷ *Washington Star* quoted and referred to in the *New York Tribune*, August 25,

Noah Brooks, Horace Greeley's Washington correspondent, claimed that he caught Colchester red-handed in a "fraud" which certainly was no surprise. On the basis of this contention Brooks said that he was called to the White House to confront Colchester with these facts. Brooks claimed that in the presence of Mrs. Lincoln he called the medium "a swindler and a humbug" and told him to "get out of this house and out of this city at once. If you are in Washington tomorrow afternoon at this time you will be in Old Capitol prison . . . The little scamp . . . sneaked out of the house and I never saw or heard of him afterward." Noah Brooks' story does not coincide with the facts. Colchester was not a "little scamp." He may have been a scamp but he was not little; he was a man of extraordinary physical size. It is strange that Brooks never heard of him afterward since Colchester was the central figure in the famous "spiritualism trial" which took place a few months later in Buffalo and was copiously reported in Greeley's paper.⁸ The facts would seem to be that Lincoln enjoyed Colchester's great showmanship, while Mrs. Lincoln took the medium more seriously.

Some time later, on February 4, 1872, seven years after the assassination of the President, Mrs. Lincoln visited Boston and "incognito and closely veiled attended a public seance of a well known lady medium [Margaret Fox] on Washington Street." At first Mrs. Lincoln attempted to keep her identity a secret, but a few days later she registered at Park's House under the name of "Mrs. Linder" and remained there for ten days, during which she made frequent visits to Margaret Fox. Persons in Boston who knew Mrs. Lincoln reported that the dead President's widow believed that through Margaret Fox she had been in actual contact with "the real presence of the spirit of her husband."⁹

1865. For other examples of the same type of story see *New York Times*, August 27, 30, September 1, 3, 22, 30, 1865, *Buffalo Express*, August 21, 1865 and John Worth Edmonds, "Judge Edmonds on 'Spiritualism,'" *Nation*, I (September 7, 1865), 295-296.

⁸ Sandburg, *Lincoln: The War Years*, III, 346.

⁹ *New York Times*, February 24, 1872. For a related story see *Boston Herald*, February 20, 1872.



Lincoln Attends Several Seances

According to certain questionable evidence Abraham Lincoln attended several spiritualistic seances during the period of his presidential administration. The dates of some of these seances are unrelia- bly and indefinitely established as: December 1862, February 5, 1863, April 1863, May 1, 1863, Winter of 1863-1864 and the year of 1864.

Despite the fact that so little factual information is available concerning Lincoln's curious interest in the cult, it is, nevertheless, true that he became acquainted with several mediums and attended their circles. Possibly his attendance at such gatherings was a means of relaxation, or an effort to understand the mysteries of the seance. Perhaps by his presence Lincoln sought to protect Mrs. Lincoln against overzealous and unscrupulous spiritualists who might have taken advantage of her during the period she was in mourning following the death of Willie.

Nettie Colburn Maynard's book, "Was Abraham Lincoln A Spiritualist?", published in Philadelphia by Rufus C. Hartraft in 1891, must have caused a considerable stir among Lincoln students and admirers, once it appeared on the market. However, it had been preceded by other little known publications purporting that Lincoln was a spiritualist. Perhaps it was the Maynard book that prompted Jesse W. Weik (who collaborated with William H. Herndon on a life of Lincoln in 1889) to write to John G. Nicolay, Lincoln's private secretary and biographer, in 1894 regarding Lincoln's interest in spiritualism.

On November 24 of that year, Nicolay wrote Weik as follows:

"Yours of November 19th is received. I have not read either of the books you mention; but of course there will be no end to the extravagant stories invented and related about Mr. Lincoln.

I never knew of his attending a seance of Spiritualists at the White House or elsewhere, and

EDITOR'S NOTE: No chronicle on any part of the State of Illinois can omit a portion of its pages to the saga of the Lincoln era. For not only is A. Lincoln remembered so dearly in Illinois but by free men the world over. Every issue of The Shiloh Drummer shall contain a brief fragment in the life of Lincoln.

LINCOLN

if he ever did so it was out of mere curiosity, and as a matter of pastime, just as you or I would do. That he was in any sense a so-called 'Spiritualist' seems to me almost too absurd to need contradiction."

December 1862 Seance

Apparently without Nicolay's knowledge, President and Mrs. Lincoln attended a spiritualistic seance in the White House in December 1862. This was Nettie Colburn (Maynard's) first meeting with Lincoln. The circle met in the Red Parlor at eight o'clock. Others present, in addition to the Lincolns, were Mr. and Mrs. Cranston Laurie and their daughter, Mrs. Belle Miller and Mr. Daniel E. Somes. For more than an hour Nettie Colburn was under control, and she talked "upon matters that he (Mr. Lincoln) seemed to fully understand, while they (the other guests) comprehended very little until that portion was reached that related to the forthcoming Emancipation Proclamation." The medium stated that the president "was charged with the utmost solemnity and force of manner not to abate the terms of its issue, and not to delay its enforcement as a law beyond the opening of the year; and he was assured that it was to be the crowning event of his administration and his life . . ."

Mr. Lincoln and those present noticed the "peculiar method of address" of the medium resembled the mode of expression of Daniel Webster, whose full length portrait hung above the piano.

Lincoln's parting words to Miss Colburn were "My Child, you possess a very singular gift; but that it is of God. I have no doubt. I thank you for coming here tonight. It is more important than perhaps anyone present can understand." The remainder of the circle, after the President departed, lingered for an hour talking with Mrs. Lincoln and her friends.

February 1863 Seance

It has been established that the date of the second seance which Lincoln attended was the evening of February 5, 1863. This meeting was held at the home of Mr. and Mrs. Cranston Laurie in Georgetown. Among the guests were Con-

gressman Somes, S. P. Kase of Philadelphia, John W. Formey, the Journalist, and Dr. Fayette Hall. Mrs. Lincoln had previously made the engagement, and the President on the spur of the moment after leaving a cabinet meeting, decided to accompany her.

If Lincoln attended a cabinet meeting on February 5, 1863, it was not mentioned by Gideon Welles who during this period kept a meticulous diary. The day by day events of the administration, compiled up to date, made no mention of a visit of the President to Georgetown on the above-mentioned date.

Nevertheless, upon Lincoln's arrival at the Lauries' he was amazed to learn that they were expecting him. Miss Colburn informed the President that the "little messenger or familiar spirit" had instructed her to expect "the long have." This surprise conditioned the President's mind to receive the strange messages and to witness the startling events that were to transpire that evening.

The President and Mrs. Lincoln with her unidentified lady friends, entered the parlor of the Laurie home. The first thing on the program was the singing of several old Scotch airs — among them, "Bonnie Doon." Those present thought the President looked tired and haggard; in fact, the "whole party seemed anxious and troubled."

Once the singing ended, Lincoln is reported to have said, "Well, Miss Nettie, do you think you have anything to say to me tonight?" The medium replied, "If I have not, there may be others who have." Lincoln then said, "Suppose we see what they will have to tell us. According to Miss Colburn, the spirit that controlled her that evening was 'Old Dr. Banford.' This spirit talked with a 'quaint dialect,' and in stating his subject he used 'old fashioned methods of expression.' He told Lincoln, through the mediumship of Miss Colburn, 'that a precarious state of things existed at the front, where General Hooker had just taken command.'"

(Continued next month)
R. Gerald McMurtry, Lincoln Lore,
No. 1499, January, 1963.

Miss Adah L. Sutton,
202 West Monroe St.,
Attica, Indiana.

June, 1, '63.

Dr. R. Gerald McMurtry,
Editor Lincoln, Lae.,
The Lincoln Real Life Ins. Co.,
Ft. Wayne, Indiana.

Dear Dr. McMurtry:-

Recently Lloyd Ostendorf of Dayton, O. asked to use a copy of the ferro-type I have of the 3 spiritual mediums whom Mr. & Mrs. Lincoln visited and visited the Lincolns.

I have long intended, as I told Mr. Ostendorf to mail you a copy. Especially to be used in your article on the subject. I am so belated in finding time to show my appreciation, by sending the copy, in sincere appreciation for the help and pleasure I have experienced through reading "Lincoln, Lae."

Mr. Ostendorf would have liked to have the original - has offered \$100.00 for it. I finally decided to keep it, and may at some future time give it to Mr. O. for the unstinted help he has so freely given me.

Incidentally have a copy of Gettysburg address. According to Clyde C. Walton of Illinois State Historical Library of Springfield, Ill. "His facsimile, itself may be quite old and of some value, since copies were made in 1866 of what is known as this copy sold to Oscar Cintas former Ambassador to the U.S. from Cuba in 1949 for \$54,000 now owned by Cintas heirs.

The copy I am holding belongs to quite an old lady, receiving a small social security. She secured this copy from a member of her husband's family, who was a Civil War Soldier. She secured the document while Bill in service in that war.

Size is 13 1/2" x 6 1/4". Condition such that 7 creases had to be taped. The writing is very clear and complete - The photostat copy made in Lafayette is very poor or would mail it to you. Has taken on 3 sheets instead of one sheet, size is quoted. However if you wish to see this photo stat will mail it to you.

Sincerely
Adah Sutton.



The Psychic Presidents

Lincoln, Garfield Communicated With Dead

By MARTY GUNTHER

At least three U.S. Presidents underwent psychic experiences — two of them receiving messages from the dead and the third sending a message to a living friend 8 1/2 years after he himself was dead.

The extraordinary claims concerning Abraham Lincoln, James A. Garfield and Andrew Jackson were made in 19th-century documents now on display in the Library of Congress in Washington.

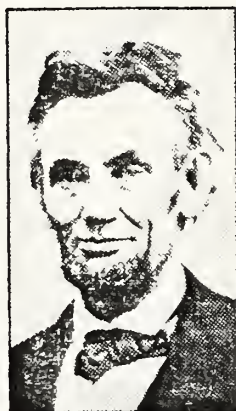
On Dec. 28, 1861, psychic J.B. Conklin was conducting a seance and entered into a trance. In it, he frantically began writing what was to become a five-page "mirror message" letter addressed to President Lincoln.

The manuscript, which must be held up to a mirror to be read, was signed by Edward D. Baker, one of Lincoln's closest friends, who had been killed two months before at Ball's Bluff, Va., site of a Civil War battle.

CONKLIN immediately forwarded the document to the White House. It subsequently became a part of the Lincoln Papers, part of the National Archives.

In part, it reads, "Live elsewhere and that elsewhere is ever present. Heaven and Hell are conditions not locations ..."

Garfield was only 20 years old when he paid the Fox sisters, Margaretta and Katie, famous 19th-century spiritualists, \$1 to conduct a



Abraham Lincoln



Andrew Jackson



James Garfield

Jackson Sent Message To Friend From Grave

seance to put him in touch with his dead father.

"I went to Cleveland ... to the Durham House, where Miss Fish of Rochester (N.Y.) is attending to the 'spirit knockings,'" Garfield wrote as an entry in his diary for Wednesday, June 4, 1854.

"I paid the doorkeeper \$1 and was conducted into the room where the ladies (Miss Fish and two others) were," he continued. "The company (16 in number) were seated around a table, the ladies sitting at the head.

"AFTER THE company were

seated, one of the ladies asked if the spirits would communicate with us by rapping. Immediately, the rapping commenced on a settee or the wall and then on the table where we were sitting.

"The manner of proceeding was as follows:

"An individual first asked if there were any spirits that would communicate with him. If there were," Garfield continued, "it indicated by two or three raps! Or you might write a list of names and where you come to the right one, it would rap!

"There were many questions and

correct answers infallibly given. I was a perfect stranger to every person in the room.

"I called for the spirit of my father. It responded by rapping. The rapping of no two spirits was alike.

"I ASKED my father his name. I called over several names and when the right one was named, it rapped!" Garfield wrote.

"In this way, it told me my own name, that I had one brother living, told me his name, said I had one brother in the spirit land, name given, age also, told me how many years he (father) had been dead.

"There were many other tests and correct answers to my questions that no person (not even myself) in the room possessed.

"So it is impossible that the girl could have made the rapping for she did not possess the intelligence. 'Tis a mystery, however," Garfield concluded, "and I'll not speculate upon it."

In later years, the Fox sisters admitted the rapping noises had been made by cracking their toe joints. But the mystery of whether the future president actually contacted the spirit of his father remains open.

THE DIARY entry, meanwhile, remains on display in Library of Congress cases.

Nearby is another presidential document, this one obtained through Mrs. Cranston Laurie, a psychic, who penned in automatic writing a letter from Andrew Jackson to Maj. Benjamin B. French.

Mrs. Laurie took down the message from Jackson on Feb. 26, 1854. But Jackson had died on June 8, 1845, at his Monticello, Va., estate.

The letter sent greetings "to one I so highly regarded in the form."

French, a former clerk of the House of Representatives, also served as Commissioner of Public Buildings.

According to Library of Congress manuscript historian John McDonough, who originated the idea for the display, "form" means "human form."

MRS. LAURIE did an excellent job at forging the dead president's signature, McDonough said, if the signature, indeed, was forged.

McDonough conceived the idea because his daughter was interested in psychic phenomena, he said. It evolved into a three-cabinet display, entitled "The Spirit World," which now is on public view.

It presents evidence the spirit world has touched the lives of some very important persons throughout history and that psychic experiences are not just something of the 20th century, McDonough said.

"I guess they were having rap sessions of sorts as far back as we can look," he told TATTLER. "The documents Grover Batts and I have gathered together are just those that come easily to hand.

"WE MADE no concerted effort to research the hundreds of thousands of manuscripts in our vast collection, but merely put aside whatever reference to spiritualism we ran across while carrying out our normal duties.

"This exhibit is the result."

But McDonough quickly points out the Library of Congress takes no position regarding the documents on exhibit.

"We think it has historical value," he explained, "inasmuch as it shows that interest in the occult and association with it obviously is nothing new."

(DUPLICATE)
FILE 44
SPIRITUAL

The dark side of Lincoln:

VISIONS & SPIRITS

In The White House

In 1940, some 6,000 New Yorkers were polled on the question, "Who is the greatest American, living or dead?" The answer of the majority, as it has consistently been for over a century, was "Abraham Lincoln."

He is the nearest thing to a folk hero this nation has produced, admired for his wit and wisdom, his backwoods common sense and his executive genius. Children memorize the "Gettysburg Address" and study his Emancipation Proclamation, while historians analyze the minutest shred of information about this homely man who attained unsurpassed prominence without the aid of "media consultants." Being the first president assassinated added the tragic quality of martyrdom to his heroic image.

Yet, there was a facet of Lincoln that many of his biographers are reluctant to discuss, a dark and brooding side that dwelt in a world of dreams and omens. Some explain away his tolerance of spiritualists conducting seances within the White House as a mere indulgence of his pathetic wife's whims, others choose to ignore the incredible premonition of assassination that came to him in a dream only days before the awful event.

Abraham Lincoln was one of the most complex individuals history has produced, all the more because he presented a disarmingly rustic facade. His religion, or rather faith, in itself represents a difficult bag of contradictions. The son of a Baptist, as a young man he professed agnosticism, or at least

skepticism; later in life he became enamored of the Quaker religion, yet also exhibited traits that would categorize him as a Unitarian or Universalist. A student of the Bible, he believed deeply in Christ and attended Presbyterian services, yet was a determined fatalist who saw himself as a "tool of Providence." On a separate plane from all this, he displayed superstitious and mystical tendencies that frequently affected his actions.

Even as a young attorney, Lincoln showed a disturbing reliance on superstition. He preferred overweight men on juries because he believed they were pleasant by nature and could be easily swayed. He dismissed potential jurors who had high foreheads because he thought them prejudiced, while rejecting blonde, blue-eyed males on the basis that they were nervous and would vote for conviction.

Even Lincoln's conduct of the Civil War, often reflecting brilliant assessments of men and events, was somewhat tainted by his tendency to dwell on dreams and omens. Several times on the eve of significant military events, he experienced an identical dream, that of being aboard a phantom ship which moved rapidly toward a dark, ill-defined shore. The dream had occurred before Union victories—Antietam, Gettysburg, and Vicksburg—so he regarded it as a favorable omen. But it also manifested itself prior to Fort Sumter and Bull Run; and the last time he experienced it was on April 13, 1865, the night before he was assassinated.

The President frequently mentioned this dream during Cabinet sessions. Likewise, he often scheduled events, even ones as critical as troop movements, to coincide with meaningful days or to avoid ill-starred ones.

From the very beginnings of his presidency there is evidence of the in-

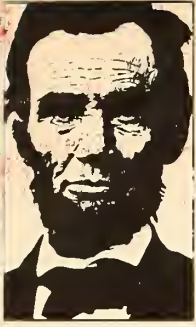
fluence played by this overriding fascination for the mystical. Even before his inauguration he read significance into an occurrence in his home at Springfield involving a mirror.

"It was just after my election in 1860," he said, "when the news had been coming in thick and fast all day, and there had been a great 'hurrah, boys!' so that I was well tired out and went home to rest, throwing myself upon a lounge in my chamber.

"Opposite to where I lay was a bureau with a swinging glass upon it and, in looking in that glass, I saw myself reflected nearly at full length; but my face, I noticed, had two separate and distinct images, the tip of the nose of one being about three inches from the tip of the other. I was a little bothered, perhaps startled, and got up and looked in the glass; but the illusion vanished. On lying down again I saw it a second time, plainer, if possible, than before; and then I noticed that one of the faces was a little paler—say five shades—than the other. I got up and the thing melted away; and I went off, and in the excitement of the hour forgot all about it—nearly, but not quite, for the thing would once in a while come up and give me a little pang, as though something uncomfortable had happened.

"When I went home, I told my wife about it; and a few days after I tried the experiment again, when, sure enough, the thing came back again. But I never succeeded in bringing the ghost back after that, though I once tried

by William C. Franz



very industriously to show it to my wife who was worried about it somewhat. She thought it was a 'sign' that I was to be elected to a second term of office, and that the paleness of one of the faces was an omen that I should not see life through my last term as President of our nation."

Lincoln's predilection for the mystical interpretation of events certainly owed some of its origin to his wilderness boyhood in Kentucky and Indiana, where a frequently illiterate population relied on superstition to fill voids in their difficult lives. In 1861, Lincoln went to Charleston, Illinois, to visit his aging stepmother, Sarah Bush Lincoln, a meeting that she later described:

"He was here after he was elected President of the United States... (crying)... I wish I had died when my husband did. I did not want Abe to run for President, did not want him elected, was afraid somehow or other, felt in my heart that something would happen to him, and when he came down to see me... I still felt that something told me that something would befall Abe, and

that I should see him no more."

When Lincoln's cousin, Dennis Hanks, went to the old woman's log cabin to tell her of her stepson's assassination, she knew before he spoke. "Aunt Sarah," he said, "Abe's dead." "Yes, I know," she replied, "I knowed they'd kill him. I been waiting for it."

Whether such fears, like those of his wife, can be regarded as precognition or simply reactions to the venom already being displayed toward Lincoln, which would continue unabated through his presidency to the point where family mail had to be opened by a third party who would sift through the obscenities and threats, is a matter for speculation. But that Lincoln placed his faith in the portents and omens cannot be disputed.

In 1863, for example, while Mary Lincoln and their son, Tad, were visiting Philadelphia, the President thought the matter important enough to send her a telegram that read, "Think you had better put Tad's pistol away. I had an ugly dream about him."

Until February 20, 1862, most of the mysticism in Lincoln's White House had been a relatively private matter, except for the recounting of his dream to the Cabinet. On that day, however, the tragic death of William Wallace Lincoln took place and the occult came

to the forefront in the First Family's life.

Little "Willie" had been his parents' pride and joy, a lovable, intelligent child who developed a cold after riding his pony, got progressively worse for a month, then died at the age of eleven. It was an event that sent his moody father into a profound state of depression and pushed his already delicately balanced mother over a psychological precipice.

Unable to even attend the child's funeral, Mary Lincoln confined herself to a room for three months. As she wallowed in anguish, Lincoln feared for her sanity while trying himself to cope with the loss of the son he'd loved so dearly. For years afterward he had dreams that Willie was still alive; he'd see the boy playing in the leaves on the lawn of the White House, calling to him. Lincoln had Willie's body exhumed twice to look on his face again.

The President's fatalism helped him to deal with his personal tragedy, but such a stoic viewpoint had no meaning to the high-strung Mary Lincoln. Instead, she turned to the world of spiritualism for answers, and Abraham indulged her pursuit.

Mary Lincoln's life had been ceaselessly overshadowed by death. She'd

(Continued on page 17)

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A video tape recorder and a large television screen were contributed to the Brockton VA Medical Center by the lodges of Massachusetts' South District. Edward Callanan (second from left), state vets administrator, and Richard Silver (fourth), hospital director, thanked (from left) VP Joseph Silvia, Chm. Harold Liebovitz, and State Trustee Leonard Walsh for the gift. The funds for the present were raised through the efforts of the individual lodges.

The Brothers of Palm Springs, CA, Lodge joined Needles, CA, Brothers at their lodge for a jamboree recently. During the event, \$1,000 for the purchase of TV sets for the Jersey Pettis Veterans Hospital was contributed by Palm Springs Brothers. On hand for the South District's total donation of \$4,550 were (from left) SP Robert Robb, PGER Gerald Strohm, State Chm. John Jordan, ER Charles Malin of Palm Springs Lodge, District Chm. Virgil Weaver, and DDGER Les Pratt.



For more than 20 years of service as activities representative for the VA hospital in Miami, FL, Mrs. Beaul Meier (fifth from left) received a plaque of appreciation from North Palm Beach, FL, Lodge. On hand for the presentation were (from left) Assistant Director James Martin, Bill Dector, Art Ellenor, Mrs. Reba Perry, chief of volunteer services, Vets Chm. John Busby, Al Law, and Joseph Santello. During the occasion, the Brothers donated \$300 worth of undergarments to the vets at the hospital.



Lincoln

(Continued from page 8)

had to conceal her feelings for her Southern family, as her full brother, three half-brothers, and three brothers-in-law joined the Confederate army. Three of them had already been killed and a fourth severely wounded. She'd lost one young son, Edward, eleven years earlier and now her beloved Willie, Eddie's "replacement," was dead.

Mary Lincoln's retreat to the occult was hardly extraordinary. In a nation's capital beleaguered by years of war, weary people frequently sought out mediums in a desperate effort to foresee a better future or call back the spirit of a loved one. The impressionable Mary went from one spiritualist to another looking for her child.

On New Year's Eve, 1862, she drove to Georgetown to visit a medium named Mrs. Laury. According to Mary, Mrs. Laury made marvelous revelations about little Willie. Furthermore, the spirits told her that the members of Lincoln's cabinet were his enemies and would have to be removed. How much this contributed to Mary Lincoln's distrust, even outright hatred, of certain of her husband's Secretaries is impossible to assess.

Lincoln not only tolerated his wife's compulsion to consult spiritualists, but even allowed her to bring them into the White House and participated in their seances himself. Although he usually criticized their pronouncements with his famously sarcastic wit, the question remains whether, considering the other manifestations of his faith in the mystical, he actually hoped against hope that one of them might prove successful. A Washington correspondent gave this account of a White House seance conducted in the spring of 1863:

Lincoln "was induced to give a spiritual soiree in the crimson room at the White House, to test the wonderful alleged supernatural powers of Mr. Charles E. Shockle." Also in attendance were Secretary of War Stanton and Secretary of the Navy Welles.

"We took our seats in the circle about eight o'clock, but the President was called away shortly after the manifestations commenced; and the spirits, which had apparently assembled to convince him of their power, gave visible tokens of their displeasure at the President's absence by pinching Mr. Stanton's ears and twitching Mr. Welles' beard."

For the next half hour, after Lincoln's return, there were "demonstrations of a physical character"—tables were moved, a picture of Henry Clay was swayed more than a foot, and twin candelabras were raised twice

almost to the ceiling. By nine o'clock Shockle was fully under the influence of the spirits and was so weakened by the experience that "restoratives" had to be applied.

Suddenly, there were loud rappings heard from beneath Lincoln's feet, and the medium stated that an Indian wished to communicate with him.

"Well, sir," said the President, "I should be happy to hear what his Indian majesty has to say. We have recently had a visitation from our red brethren, and it was the only delegation, black, white, or blue, which did not volunteer some advice about the conduct of the war."

(Continued on page 27)

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Lincoln

(Continued from page 17)

Mr. Shockle then called for a pencil and paper to be wrapped in a handkerchief belonging to Secretary Stanton. When knocks were heard a few moments later, the materials were unwrapped and writing had mysteriously "appeared" on the paper: "Haste makes waste, but delays cause vexations. Give vitality by energy. Use every means to subdue. Proclamations are useless; make a bold front, and fight the enemy; leave the traitors at home to take care of loyal men. Less note of preparation, less parade and policy talk, and more action. Henry Knox."

After jesting about the former Secretary of War, Lincoln asked the medium whether Knox could foretell when the rebellion would be put down. "Washington, Lafayette, Franklin, Wilberforce, Napoleon, and myself," said another note obtained in the same manner, "have held frequent consultations on this point. There is something which our spiritual eyes cannot detect, which appears well formed." Knox called for the return of good men from retirement; Napoleon said the Union forces must be concentrated at one point; Lafayette felt the war would die of exhaustion; Franklin saw the end approaching because of the South's inferior industrial strength; and Wilberforce called for a Negro army.

The President concluded that the spirit world offered as much difference of opinion as the terrestrial and said, "Their talk and advice sound very much like the talk of my cabinet."

Next, Lincoln asked how they could trap the *Alabama*, the British-built Confederate vessel that had been wreaking havoc with Northern shipping. According to the reporter, the lights dimmed and "on the large mirror over the mantelpiece there appeared the most beautiful, though supernatural, picture ever beheld. It represented a sea view, the *Alabama* with all her steam up, flying away from another large steamer."

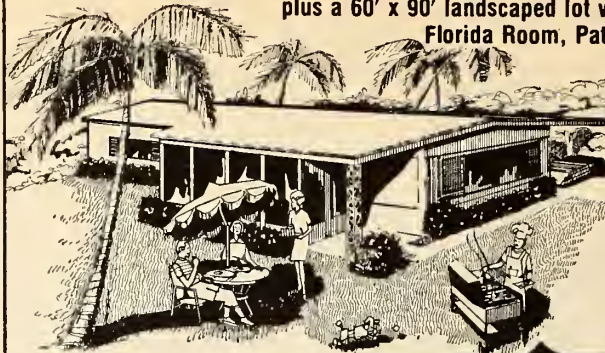
Suddenly the image changed and the dreaded ship could be seen at anchor near a British fort with no sign of life aboard her. The picture in the mirror faded and was replaced by letters of purple, saying, "The English people demanded this of England's aristocracy." In response to the inference that Britain would seize the ship, Lincoln acknowledged it was possible but cautioned Welles, "Don't let one gunboat or monitor less be built." (The ship was sunk the following year off France by the *USS Kearsarge*.)

"Well, Mr. Shockle," said Lincoln, "I have seen strange things and heard

(Continued on page 36)

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Lincoln

(Continued from page 27)

rather odd remarks; but nothing which convinces me, except the pictures, that there is anything very heavenly about all this."

After calling forth the spirit of Stephen Douglas to render some obvious advice to his old debating opponent, Mr. Shockle became "much prostrated" and Mary Lincoln thought it best to adjourn the seance. Significantly, the subject of young Willie had not been raised during this excursion into the mystical world.

How seriously Lincoln took any of this is difficult to ascertain. Though he tended to joke off what occurred, realizing that much of it was no more than common parlor tricks, his reservation about the *Alabama* "vision" and, even more importantly, his sanctioning of the event by his own presence and that of two of his cabinet members, tend to undermine the conclusion that he was merely humoring an emotional wife.

There were those, fortunately, who came to the rescue of the First Lady when charlatans attempted to take advantage of their influence over her.

One of the more successful mediums in Washington at the time, for instance, got his just deserts thanks to newspaper correspondent and friend of Lincoln, Noah Brooks.

A spiritualist named Colchester, who claimed to be the illegitimate offspring of an English duke, was received into the White House by Mary Lincoln and proceeded to offer scratches and taps as representing messages from the dead Willie. Some time later the medium sent a letter to Mrs. Lincoln demanding a pass to New York from the War Department or he "might have some unpleasant things to say to her." At this point, when the only specter being raised was that of blackmail, Brooks intervened.

The correspondent had attended one of Colchester's earlier seances and gotten up in the darkened room to grab a hand that was beating a bell against a drum to produce a "message" from the spirit world. Brooks had called for the lights but, before they could be turned on, he found he'd been hit on the head with the drum. Nevertheless, the gaslight finally revealed the newsman with blood on his forehead and still holding the arm of an angry Colchester.

Following the blackmail threat, Brooks saw to it that the medium was

invited to perform another seance at the White House. When Colchester arrived, Brooks confronted him with the cut on his brow, called him a swindler, and told him to leave town or he'd be prosecuted. Though he never bothered Mary Lincoln again, Colchester remained in Washington to practice his "art" before large crowds who provided healthy donations.

Little by little, Mary abandoned her futile search for Willie through spiritualism, devoting herself instead to the performance of charitable works. Her life was never to be peaceful again, however, as she suffered periods of deepening melancholia, became increasingly neurotic regarding money, attempted suicide, was briefly committed to an insane asylum, and spent her final months in a darkened room dressed in black.

It was near the untimely end of his life that Abraham Lincoln himself experienced the most mystifying, most apocalyptic manifestation of his dark side. It's true that death threats had poured into the White House for four years; the President kept several letters in his desk marked "Assassination." Plots on his life had indeed been uncovered. In 1864, a bullet had narrowly missed him, passing through his high hat instead; and the newspapers had



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During Past Exalted Rulers and Awards Night held at Indiana, PA, Lodge, two Brothers made contributions to the Elks National Foundation. ER James Durant (left) congratulated PER Peter Ricupero (center), who completed two \$100 pledges, and PDD Herman Ricupero, who completed three \$100 pledges. Both men are working towards the purchase of honorary founder's certificates.



An auction sponsored by Gateway (Portland), OR, Lodge raised \$1,275 for the National Foundation recently. Mrs. Nadine Jalbert (right) contributed a pair of elk tooth cufflinks in memory of her late husband, Brother Leo Jalbert, and was thanked by Chm. George Haston (left). A visit by Renton, WA, Brothers was held in conjunction with the fund-raising affair.

Special recognition was given to Mrs. Laura Kennedy (second from right) for being Lincoln, IL, Lodge's 100th new Foundation member. Committeemen Chap. Don Davis (right) and Bill Minick (left) joined ER Robert Heineken in presenting Mrs. Kennedy with a heart emblem. Lincoln Brothers honored a total of 107 new National Foundation members.

continually published rumors of wild plans to murder or kidnap him. John Wilkes Booth himself had been involved in several kidnapping plots before finally writing in his diary that Lincoln must, instead, die.

It was during the second week of April, 1865, that Lincoln finally told Mary his darkest dream. Ward Hill Lamon, one of his confidants who was present, wrote down the President's description of his dream immediately after their conversation:

"About ten days ago I retired very late. I had been up waiting for important dispatches from the front. I could not have been long in bed when I fell into a slumber, for I was weary. I soon began to dream. There seemed to be a death-like stillness about me. Then I heard subdued sobs, as if a number of people were weeping. I thought I left my bed and wandered downstairs. There the silence was broken by the same pitiful sobbing, but the mourners were invisible. I went from room to room; no living person was in sight, but the same mournful sounds of distress met me as I passed along. It was light in all the rooms; every object was familiar to me; but where were all the people who were grieving as if their hearts would break? I was puzzled and alarmed. What could be the meaning of all this? Determined to find the cause of a state of things so mysterious and so shocking, I kept on until I arrived at the East Room, which I entered. There I met with a sickening surprise. Before me was a catafalque, on which rested a corpse wrapped in funeral vestments. Around it were stationed soldiers who were acting as guards; and there was a throng of people, some gazing mournfully upon the corpse, whose face was covered, others weeping pitifully. 'Who is dead in the White House?' I demanded of one of the soldiers. 'The President,' was his answer. 'He was killed by an assassin!' Then came a loud burst of grief from the crowd."

When Lincoln saw his wife's and Lamon's horrified reaction to the dream he sought to quiet their fears by saying, "Don't you see how it will turn out? In this dream it was not me, but some other fellow, that was killed. It seems that this ghostly assassin tried his hand on someone else." The President did not appear to have convinced himself of this any more than he did his listeners.

Nevertheless, despite the warnings which had now grown tiresome to him, on a day which should have been an omen in itself above all others, Good Friday, April 14, 1865, Abraham Lincoln ventured to Ford's Theater to see a performance of *Our American Cousin*. The next day he died in a house across

the street, the victim of Booth's bullet and an assassination plot that still poses unanswered questions.

An extraordinary catafalque was constructed in the East Room of the White House and the slain President lay with military guards surrounding his casket as mourners filed by, their sobs echoing through the chambers of the executive mansion in precise realization of

his awesome and prophetic dream.

Mary, who secluded herself in bed throughout the funeral proceedings, abandoned her anguish long enough to have little Willic's coffin removed from a Georgetown cemetery, placed aboard Lincoln's funeral train, and reburied alongside that of his father in Springfield, Illinois. The dreams and omens had finally ended. ■

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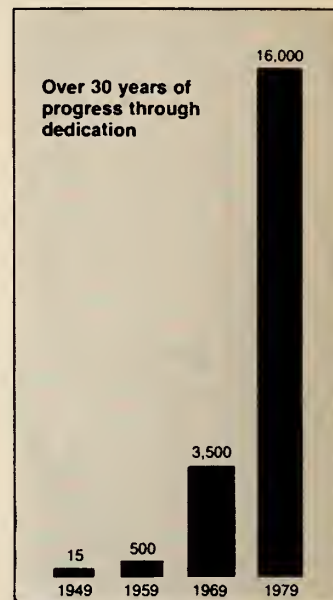
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